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The CHRISTIAN CENTURY

Published Weekly

Tolerance Misapplied

An Editorial

The Wrath of the Native Son

By Arthur E. Holt

The Next Step Toward Unity

By J. Henry Carpenter

Majoring in Minors

An Editorial

MAY SURVEY of BOOKS

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In This Issue

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The CHRISTIAN CENTURY

May 1, 1940

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Apr. 29-May 1. Sunday School Story Paper Editors Conference, New York city.

Apr. 29-May 1. Eleventh Annual Missionary Education Institute, Indianapolis, Ind.

Apr. 29-May 1. Pittsburgh Evangelical and Reformed Synod, Pittsburgh.

Apr. 30-May 1. Nebraska Council of Churches Regional Conference, Minden.

May 1-3. State Convention of Christian Education, Hutchinson, Kan.

May 1-3. Diamond Jubilee Convention, Missouri Church and Sunday School Council, St. Louis.

May 2, 3. Nebraska Council of Churches Regional Conference, Beatrice.

May 3, 4. Philadelphia Bach Festival, St. James' Church.

May 4, 5. Colorado Congregational Conference, Colorado Springs.

May 5. Chicago Sunday Evening Club; William Scarlett, speaker.

May 6-9. Disciples Annual State Convention, Springfield, Mo.

May 8-11. North American Administrative Committee and World Council, World's Sunday School Association, Lake Mohonk, N. Y.

May 10-12. Institute on Cooperatives, Church of the Brethren, Richmond, Va.

May 13-15. Disciples Annual Convention, Portland, Ind.

May 13-16. Illinois Synod, United Lutheran Church in America, Chicago Heights.

May 15. New England Methodist Conference, Westfield, Mass.

May 15. New York East Methodist Conference, Brooklyn.

May 15, 16. Interchurch Convention, Massachusetts Council of Churches, Worcester.

May 16. General Assembly, Presbyterian Church in the U. S., Chattanooga, Tenn.

May 17-19. War Resisters League Annual Conference on Militant Pacifism, Northover Camp, Bound Brook, N. J.

May 17-26. Hull House 50th Anniversary, Chicago.

May 19. International Good Will Sunday.

May 21-26. Northern Baptist Convention, Atlantic City, N. J.

May 22. General Assembly, United Presbyterian Church, Buffalo, N. Y.

May 22. Southeastern Jurisdictional Methodist Conference, Asheville, N. C.

May 23. General Assembly, Presbyterian Church in the U. S. A., Rochester, N. Y.

May 23. Northern New York Methodist Conference, Watertown.

May 26-June 1. Church Conference of Social Work, Grand Rapids, Mich.

May 28. South Central Jurisdictional Methodist Conference, Oklahoma City, Okla.

May 28. Central Jurisdictional Methodist Conference, St. Louis.

May 28, 29. Annual State Conference, Rural Church Workers, Lisle, N. Y.

May 29. Vermont Methodist Conference, Montpelier.

June 5-12. Annual Conference, Church of the Brethren, Ocean Grove, N. J.

June 6-11. General Synod, Reformed Church in America, Buck Hill Falls, Pa.

June 12. Southern Baptist Convention, Baltimore, Md.

June 19-26. General Synod, Evangelical and Reformed Church, Lancaster, Pa.

Aug. 15-22. General Council, Congregational and Christian Churches, Berkeley, Cal.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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EDITORIAL

AUSTRIA, Czechoslovakia, Poland, Denmark, Norway. These are the milestones (or tombstones) along the path of the German advance. The march of the seven-league boots began with two unopposed strides. Poland was an unexpected stumbling block which imposed a costly delay. Denmark was an easy step. In Norway the promenade has ended.

No Nazi Promenade In Norway

Hitler knows now, if he did not know before, that he will make no further gains in the north and west without a real fight. Whether he will make any at all is a question the answer to which comes in the broken and ambiguous phrases which filter day by day through the censored news dispatches from the northern front. Possession of Narvik is claimed by both contestants. Trondhjem seems to be in German hands, though formidably attacked, and to serve as the western terminus of a German controlled belt across the middle of Norway. Allied land and air forces, as well as the British navy, are strongly supporting Norwegian resistance. North of Oslo the position of the defenders seems to have been considerably improved. German official news reports have sunk an incredible number of British warships. If the German navy could keep pace with the propaganda office, the war at sea would soon be over and the water corridor from Germany to Scandinavia would be unobstructed. Sweden's resistance has lately stiffened; it is mobilized for defense and has put up "no thoroughfare" signs for German troops and war materials. Italy, which can afford neither to back the loser nor to be dissociated from the winner of this war, continues to blow hot and cold, but not very hot or very cold, while waiting for a sign.

The Navy Is Always Scared (It Says)

CONGRESS is considering another fleet expansion bill. The regular naval expenditures this year will exceed a billion dollars. But the new bill would authorize another 10 per cent addition to the fleet within the next two years, at an estimated cost of $655,000,000. Nevertheless, the navy is not satisfied. Admiral Harold R. Stark, chief of naval operations, appeared before the Senate naval affairs committee last week to ask for a 25 per cent increase. Senator Walsh of Massachusetts, chairman of the committee, objected that all the plants available for building warships are working to capacity and overtime now. But that didn't lessen Admiral Stark's demands. He wanted a 25 per cent increase anyway. Why? Whenever these navy bills come up the admirals can be counted on to trot out another hobgoblin. This year it is the rumor that Japan is secretly building a great fleet of superbattleships—at least eight, perhaps twelve—all bigger than any ships of ours. Admiral Stark admitted that nothing is known officially about any such building, but he testified to his personal belief that it is going on in secret. Will Congress swallow any such story? It seems impossible. Building a single battleship is an operation hardly less conspicuous than building a Radio City; building eight or twelve could no more be hidden than you could hide the building of a Bonneville dam. Just now would seem a poor time to go on a naval building spree. Over in Europe they are testing the theory, apparently held by the Germans, that the airplane has made the battleship obsolete. Why not wait until the results of that test are known? And certainly let's not go off the deep end in naval construction for no greater reason than Admiral Stark's scare over Japan's phantom fleet.

Admiral Taussig Overplays The Navy's Hand

NAVAL discipline is reputed to be the finest in the world, but it is not sufficient to restrain an admiral from indiscretion when he launches on the full tide of argument for a navy big enough to put the fear of God (and of the American navy) into the hearts of all mankind. Rear Admiral Taussig's testimony before the Senate naval affairs committee, following Admiral Stark's, may have expressed only his private opinion as a citizen and may be "contrary to the navy department's views," as Admiral Stark promptly said, or it may have been letting the navy's cat out of the bag. Press dispatches represent

him as saying that the United States is headed for war with Japan and would be justified in such a war to preserve the integrity and independence of China, even though such a war might lead to the overthrow of our form of government. No words of his are quoted which contain the sentiment of this last clause, and it seems scarcely possible that folly and indiscretion could go so far. What he certainly said was that our only hope of averting a war with Japan lies in a three-point program: build bigger and better battleships than "any which Japan *may be* building" (note the "may be"—not "is"); establish impregnable bases in the Philippines and in Guam; make an agreement with Great Britain, France and the Netherlands to guarantee the status quo south of Formosa. This was Admiral Taussig's argument for the 25 per cent expansion that the navy is asking, at a cost of between one and two billion dollars. No wonder the navy department was embarrassed, and the state department too. Just as Mr. Hull is trying to take a moderately strong line toward Japan but to do it in a diplomatic way so as to excite no undue alarm either there or here, an admiral lets loose a torpedo of this sort. And just after a high representative of the navy had finished saying, to evade a leading question, that the business of the navy is not to make national policy but to obey orders, another representative of the navy only a little less high broadcasts the syllabus of a national policy that means the application of power politics half around the world. It is just as well to have the indiscreet truth blurted out—if it is the truth. Does the navy want its 25 per cent expansion and the fortification of Guam as instruments for policing the Pacific, guaranteeing the independence of China, and joining the Allies to protect the Dutch East Indies?

A Cloud Much Larger Than a Man's Hand

HOW MANY citizens of the United States realize how grave may be the consequences of the exchange between Foreign Minister Arita of Japan and Secretary Hull over possible intervention in the Netherlands Indies? Mr. Arita brought the subject up by commenting in the Japanese press on the "deep concern" which the Japanese government would feel at any "aggravation of the war in Europe that may affect the status quo of the Dutch East Indies." His reason for thus openly hinting at possible Japanese intervention is clear. Fears have been widespread that Hitler might overrun Holland. If he should do so, many rumors have insisted, either Great Britain or the United States might thereupon undertake to "protect" the Dutch possessions in the Far East. Mr. Arita's statement was a palpable attempt to head off such action. Mr. Hull immediately replied that, in the view of the United States, "any alteration of the status quo [in the Netherlands Indies] by other than peaceful processes" would be regarded by this country as "prejudicial to the cause of stability, peace and security . . . in the entire Pacific area." This is, to be sure, diplomatic language. But what does it imply? Does it mean that in case Holland should be drawn into the European war the United States would be prepared to guard Dutch territory in the south Pacific? It is a little hard to understand the heat with which it was received by the Japanese press, since it was virtually a repetition of what Mr. Arita had just said. But what does it imply? What, for that matter, did Mr. Arita's statement imply? If Japan's expression of concern for the status quo in the Dutch East Indies was intended to suggest that Japan was ready to fight if it were threatened, it would be natural to find a similar warning in Mr. Hull's carefully diplomatic language. Recall the fact, already mentioned in these pages, that the head of the American section of the British ministry of information, Sir Frederick Whyte, has predicted that if the United States is drawn into the war it will be by way of involvement in the Far East. The President promptly expressed hearty approval of Mr. Hull's statement. After the hasty (but not necessarily unauthorized) explosion of the Japanese press on the subject of America's "warning against Japanese interference in the Indies," Japanese official spokesmen suavely expressed entire agreement with Mr. Hull's pronouncement. The similarity of the statements by Japan's foreign minister and our secretary of state is not completely reassuring. Americans would like to be a good deal more certain that America will not assume any responsibilities toward the Dutch Indies than they are that Japan will not.

Co-op Critic Takes It All Back

FROM Lincoln, Nebraska, comes a curious but revealing story of the flare-up caused by an attack on consumers' cooperatives. The Ad Club in the Nebraska capital, it seems, recently entertained Katherine Clayberger, associate editor of *Woman's Home Companion*. Miss Clayberger discussed various enemies of the republic and, if the *Lincoln Star's* report of her speech was to be believed, said that "the consumer cooperative movement is part of a carefully planned drive against our American form of government." Whereupon the local co-ops went into action, both with Miss Clayberger and the *Star*. The result was a story in the next morning's edition: "Drawing a careful distinction between the consumer cooperatives and the 'consumer movement,' Miss Clayberger addressed a group of the women's division of the chamber of commerce Wednesday noon. Miss Clayberger said one published sentence of her Tuesday talk in which the term 'consumer cooperative movement' was used was a serious misrepresentation. Such consumer cooperative clubs as the one which exists here in Lincoln are a definitely beneficial thing, she declared. 'It is the "consumer movement," especially certain phases of it, and not the consumer cooperative clubs, which are a threat to existing American institutions,' she said." The *Star* professed itself glad to clear up the misapprehension. If one may make a guess as to what Miss Clayberger had in mind when she talked about a "consumer movement" which is a "drive against our form of government," it was probably the various organizations which offer their subscribers the results of laboratory tests on the quality of goods offered consumers. Such reports, it is widely felt in magazine circles, bode no good for the future of advertising. As an editor of a magazine with an enormous income from advertising, Miss Clayberger may perhaps be for-

given for seeing in this an attack on the national foundations. But she will probably take more care in the future to say precisely what she means, and offer proof.

Prohibition Annulled In Bombay

ONE of the first important moves made by a Congress (nationalist) provincial government in India was to enact prohibition for Bombay. British administrators fought the proposal hard, arguing that the government could not afford to lose excise taxes. The "Christian" community, especially that part of it made up of foreigners, was equally vocal in its opposition. But the Congress forces went ahead. Prohibition became the law of the presidency. Its enactment was heralded as another triumph for Gandhi, who has made prohibition one of the main planks in his platform for an independent India. While there was a little trouble at the time the law went into effect, enforcement has been reported to be much better than during the national prohibition period in the United States. What bootlegging there has been is alleged to have resulted mainly from the attempt to satisfy the thirst of foreigners. Soon after the outbreak of the war, however, the Congress provincial governments resigned office in protest against the viceroy's action in proclaiming India at war without consulting the legislative assembly. Provincial governors are now ruling by fiat, and in Bombay a British high court has judged that technicalities make the prohibition law illegal and has annulled it. Indian nationalists have appealed to the governor of Bombay, who has faithfully enforced the law, to reinstate it by virtue of his present extraordinary powers, but they have little hope that he will do so. To the nationalists, this return to liquor as one of the first by-products of India's entrance into a war allegedly being fought in behalf of democracy, appears to be one more indication of the fundamental insincerity of the whole political situation in India.

Distributing News or Propaganda?

TWICE in as many weeks the Religious News Service has announced that the Associated Church Press, representing Protestant journalism, has endorsed the Taylor appointment to the Vatican by approving the action of the Federal Council. The second time this took the form of an answer to a question in the "Religion Question Box" which the service distributes widely to daily and weekly newspapers. Heading the questions to be used in newspapers dated April 20 or 21 was this one, with its answer:

> Q. Is there any way of determining the attitude of the Protestant press in general toward President Roosevelt's appointment of Myron C. Taylor as his personal representative at the Vatican?
>
> A. The Associated Church Press, which represents most of the country's leading Protestant journals, recently adopted a resolution endorsing the stand taken by the Federal Council of the Churches of Christ in America. The Federal Council approved the appointment provided it proves to be "strictly temporary, unofficial and centrally concerned with efforts for world peace."

The Religious News Service is an agency founded and supported by the National Conference of Christians and Jews. It is supposed to supply an objective, dependable and interfaith news service to both the church and secular press. Editorial approval of its purpose has already appeared in these pages. But the sort of biased and misleading comment quoted above raises the question as to whether the Religious News Service is distributing news or propaganda. The Religious News Service knows that the Federal Council's position on the Taylor appointment was no longer, at the time it was approved by the Associated Church Press, that of approval of a temporary, unofficial and peace-centered embassy. It knows that on March 29 the Federal Council told the President that his attempted explanation of the Taylor appointment "does not cover the entire ground of our apprehension," and so registered Protestant refusal to approve. It knows that when the Associated Church Press endorsed the action of the Federal Council on April 11 it did so in the light of the council's affirmation of continued apprehension. It can scarcely fail to know that while the Federal Council's first pronouncement was widely interpreted as a tentative and conditional approval of the appointment, the officers of the Federal Council promptly protested that it had not approved at all but had only withheld disapproval and hoped for the best. The Religious News Service, in other words, seems to be trying to make the newspaper-reading public believe something in this case which is not so. Why?

Spanish Relief Committee Splits Over Policy

ANOTHER "popular front" organization to provide help for victims of Europe's wars has split on the communist issue. The Spanish Refugee Relief Committee, which was formed as soon as the civil war ended to help the refugees who had fled to France, has divided into two parts. Remaining in the committee are liberals of all complexions who believe that its first, and indeed only, business is to get help to the refugees. These intend to continue to distribute such funds as can be raised through the American Friends Service Committee. In the seceding group, it is charged, are communists and communist sympathizers who wish to make their campaign to help the refugees incidental to a political attack on France, now regarded as an enemy of Soviet Russia. The matters which brought the issue to a head are too involved to be recounted here; those who are interested can obtain a detailed statement from the committee at 381 Fourth Avenue, New York city. But the officers of the committee remain Secretary Harold L. Ickes, honorary chairman; Bishop F. J. McConnell, chairman; Samuel Guy Inman, chairman of the executive board, and Herman F. Reissig, executive secretary. On the executive committee remain such names as Jay Allen, Roger N. Baldwin, Clark M. Eichelberger, Paul Kellogg, Josephine Schain, Mrs. Vincent Sheean, Guy Emery Shipler and Leland Stowe. The Spanish Refugee Relief Committee seems to have suffered the fate of every liberal effort which tries to make a place in its ranks for the communists. Ultimately, the communists are working for whatever Moscow desires. When this

happens to diverge from the majority opinion, there is nothing which the red wing will not do to make the Moscow line the line of the afflicted organization. Work for the Spanish refugees must be accounted the latest victim of the Hitler-Stalin pact.

Tolerance Misapplied

SOME Protestants and Jews, and liberal-minded citizens in general, hesitate to take a firm stand against the appointment of an ambassador to the Vatican lest they seem to identify themselves with an intolerant anti-Catholicism. They have opposed this form of religious bigotry with earnestness and conviction, and have given their sympathy to the counter-movement which, under the banner of tolerance, has sought to bring about better relations among the various religious faiths in American society. The inhibition which they now feel is understandable, though it arises from confused thinking. It seems, moreover, to be supported by the attitude of the official headquarters of the interfaith movement which sees in the opposition to the Vatican ambassadorship only the animus of anti-Catholic intolerance. Such an interpretation, we believe, is unwarranted. The truth is that this ambassadorship is a peril to the interfaith movement and to the spirit of religious tolerance.

The organized anti-Catholic movement in the United States has been characterized by narrow prejudice, fanaticism and religious hatred. No enlightened citizen can now tolerate the thought of being identified with it. It was once much stronger than it is today. Yet vestiges of it still survive. The so-called American Protective Association of the late nineteenth century, and later the Ku Klux Klan, represented the spirit of this movement in its most odious form. These anti-Catholic crusaders always claimed that they opposed Roman Catholicism not as a religion but as an organization. It was nothing to them—so they said—that Catholics believed in transubstantiation and the immaculate conception, practiced the invocation of saints and attended mass. What they professed to fight was Catholicism as a social system, tightly organized under a hierarchical authority which controlled the attitudes of its members not only as believers and worshipers but as citizens. Such a system, they said, could not exist in a free democratic society without being a menace to it. It was not merely a religion but a "state within the state." But since they found no Catholics who believed and practiced the Catholic religion without also being supporters of the Catholic social system, their attack soon became an indiscriminate one directed against all Catholics as such. Beginning with social discrimination and commercial boycott, it soon passed to the stage of violence, especially with the Klan. It became a kind of Protestant fascism which operated on much the same lines as Mussolini's Black Shirts in the earlier phase of the fascist uprising. It was a lawless attempt to terrorize Catholics. Tar and feathers were used where the Italians used castor oil. The chapter of our history which records the exploits of these weird uprisings now brings shame to the face of all decent people.

This anti-Catholic movement laid down as its major presupposition the thesis that America is a Protestant country, that Catholics do not belong here, that their kind of religion is a "menace" to the social and cultural institutions which Protestantism has established in the United States and is determined to maintain. The aim of the movement was, if not to extirpate Catholicism, at least to harass it into subordination and impotence. This it intended to accomplish by taking the law into its own hands, by adopting measures which could be applied only in violation of the law and which therefore required secrecy, furtiveness and an oath-bound organization.

Against this lawlessness and the ruthless bigotry which went with it, the spirit of true Americanism finally asserted itself. The A. P. A. is gone. The Klan has lost its power, is everywhere in disrepute, and survives only as a kind of "racket" organization from which the anti-Catholic motivation has largely dropped away, though it still makes capital of its pretension to put the Jew and to keep the Negro in their respective "proper" places.

The orgy of intolerance and lawless persecution subsided in the United States by virtue of the widespread emergence of a more conscious respect for law and by the generation of a spirit of tolerance. No enlightened American will now subscribe to the thesis that this is a Protestant country. It has never been a Protestant country, and is not now. It is a *free* country. Roman Catholics belong here as truly as Methodists and Baptists and Episcopalians. They have the same right to worship according to their own conscience and custom that Presbyterians and Disciples have. They have the same right to proclaim their faith, to make converts to it, even to proselyte from other faiths, if they can, that Congregationalists and Lutherans and Christian Scientists exercise. They enjoy equal right with Protestants to have their children educated at public schools or in schools of their own establishment. They have an unprejudiced right to hold public office wherever they can secure a majority vote of their fellow citizens.

Yet a persistent tension exists between Protestantism and Catholicism in the American community. Insofar as this tension arises from religious differences it is a wholesome tension. These differences are precisely the kind of differences which the state refuses to recognize as relevant to its own functioning. Instead, it specifically relegates them to the realm of free opinion, free action, free discussion, free decision. It guarantees a free pulpit, a free altar and a free church.

The American state refuses to be a totalitarian state. It defines and restricts its own function and authority in a manner that leaves the whole cultural domain (including religion and the pursuit of knowledge) open to the unhindered and unfavored operation of the democratic process. The Constitution does two major things: it sets up an order of government, and it sets forth an order of freedom. Democracy is much more than a form of government; it is also a forum of freedom. In the forum of freedom, the democratic process operates without let or hindrance from the government by the free exchange of ideas, ideals and cultural values in a manner that is intended to keep always open the possibility of reconciling differences by argument, persuasion and example. The maintenance of this forum of freedom is a more funda-

mental, as it is a more delicate, responsibility than is the guaranteeing of justice in the functioning of the state.

The anti-Catholic movement to which we have referred was an un-American and undemocratic movement, because it undertook by lawlessness and force to destroy the forum of freedom and thus to throttle the democratic process. Proceeding on the major premise that this is a Protestant country, it denied the right of the Catholic Church to have equal and unprejudiced access to the cultural and social processes of American life. Tens of thousands of citizens in all parts of the nation became obsessed with this intolerance, and the foundations of democratic freedom were imperiled.

But the spirit of democracy finally awoke. It became apparent that the continuance of this organized bigotry spelled the suicide of both democracy and Protestantism. Of democracy, because these organizations represented, in effect, a state within the state, an *imperium in imperio,* whose success would mean the supplanting of the democratic state by what is now called a fascist or totalitarian state. Of Protestantism, because the achievement of the goal of such a movement—namely, the establishment of Protestantism as the religion of the state by means of the suppression of Catholicism—provided no guarantee against the adoption of some partisan form of Protestantism at the expense of other forms, or some other type of religion at the expense of Protestantism itself. Instinctively, the better minds of Protestantism saw that Protestantism depends for its very life upon keeping the democratic process open and free. By which it was meant that other faiths must be accorded the same full and unprejudiced right of access to the open forum of freedom which Protestants claimed for their own faith.

This insight found a formulation for itself in the principle of *tolerance.* Reinforced by the spirit of liberalism outside the churches, there swept through the whole of Protestantism a wave of reaction against the vitiation of the democratic process by bigotry and force. We live together, men said, in a common society. Our right to be here, both Protestants and Catholics, is guaranteed by a government which pledges itself in fundamental law to deal with us not as Protestants or Catholics, but only as citizens. In what spirit, then, shall we live side by side in a free society? To this the answer was that we must learn to live together in a spirit of mutual respect, of mutual appreciation, of increasing mutual understanding and of cooperation in public service in that wide area where our religious differences melt away in a common citizenship. With this olive branch in its hand the better spirit of Protestantism went forth to Jew and Catholic seeking a fellowship within which there might develop a more happy mode of living together. It was the emergence of this spirit in Protestantism which submerged the demonic spirit of anti-Catholicism.

The results achieved by this counter-movement under the banner of tolerance have been previously appraised in these pages. What concerns us in this writing is to make it clear that in opposing and condemning the establishment of diplomatic relations with the head of the Roman Catholic Church, one does not in the slightest degree identify oneself with the spirit of anti-Catholic intolerance. The spirit of tolerance applies to the tension which obtains because of the fact that Protestants and Catholics, with all their religious differences, some of them very deep-going, do live together in the freedom of a democratic society. Tolerance is the only principle which will make this freedom tolerable.

But there is another kind of tension. It arises in the field of political action. There are *political* differences between Protestants and Catholics. These differences involve both the functioning of the government and the preservation of the open forum of religious freedom. Protestants have reason to suspect that Catholics are abusing the freedom which all religious faiths enjoy under the Constitution—that they do not play the game fairly, that they are unwilling to trust the fate of their religion to the unfettered and unfavored working of the democratic process, that they subvert this process to their own unearned advantage. Inevitably, tension arises because of this. The tension cannot be eased by the application of tolerance. The principle of tolerance does not apply in this field. To counsel tolerance is to counsel indifference, supineness and defeatism. Defeatism for Protestantism—yes. But defeatism also for the guaranteed freedom of the open forum over which Protestantism has raised the banner of tolerance, and to which it is willing to entrust its own fate.

The various ways in which Catholicism takes unfair advantage of the freedom of the democratic process need not be particularized here. Most enlightened non-Catholic citizens, as well as Protestants, are well aware of them. But there is one which immediately concerns us. This is the determination of Catholicism to secure for the Catholic Church a special position in the official processes of the government itself. It does not believe in the separation of church and state. It calls this formula a "shibboleth," and scorns it. It demands, and conspires with political leaders to secure, a close and unique relation with the state. It is determined to swerve the constitutional functioning of the state from a policy of impartiality toward all religious faiths to one of partiality toward itself. It claims a special allocation of a portion of the public funds for the maintenance of its own institutions. It has already achieved an amazing success in establishing its un-American claim in the courts and by legislation in many states. It is a matter of common knowledge that a bill for the appropriation of federal funds for education is now being held up until the President decides whether or not to favor the demand of the powerful Catholic lobby for a huge grant to the church from the appropriation which the bill carries.

The aspiration for a special position in the political system of the United States reached what Vatican spokesmen called its "culmination" in the appointment of an American ambassador to the Holy See. It was a unique recognition of the Catholic Church. It was not a mere gesture of recognition, it was and is an official *union* of this state with that church. There may be—there are, of course—reservations or limitations attaching to the union, but the union is indisputable. It is not merely a potential union—something which might lead to union. It is actual union, achieved, culminated.

To counsel tolerance in the presence of this accomplished fact is un-American, un-Protestant and, we believe, undiscerning. To refuse to take note of the tremen-

dous political pressure which the Catholic Church brings to bear upon the President, as upon all our political leaders, and to refrain from bringing counter-pressure by political action, because, forsooth, "we must be tolerant," is to betray the decadence of both our Americanism and our Protestantism. The official headquarters of the interfaith movement for tolerance among Jews, Catholics and Protestants has missed the most challenging opportunity which has come to it since its organization appeared. In the President's appointment of an ambassador to the Vatican, it should have sensed at once the menace to the spirit of tolerance inherent in this privileged position which the President has given the Catholic Church.

In the forum of freedom where tolerance should be inculcated, everything depends upon the parity of the participants. When the Catholic Church enters this forum clothed with the trappings of a unique official status and with public money in its purse, tolerance flies out the window. An organization devoted to the inculcation of tolerance and good will among all the faiths represented in America's free society, should have felt this instinctively. Instead, its headquarters are loading its "information service" with material designed to support the President's appointment of an ambassador to the Vatican and to stigmatize the opponents of this appointment with anti-Catholicism and intolerance. (A later release from this news service gives an objective survey of protests by religious bodies against the Taylor ambassadorship. Its text will be found on page 587.)

Under Catholic pressure, the stage has been set for a revival of the spirit of intolerance, demagoguery and Klanism. Champions of tolerance may plead their cause as earnestly as they will, but the simple fact is that every round table of Jews, Catholics and Protestants will be haunted by this Banquo's ghost of the un-American, unconstitutional and illegal privilege enjoyed by one of the participants represented there. This, we insist, should be obvious to the leaders of the interfaith movement. Their movement belongs on the right side of this issue, because the central principle which gives life to its enterprise—the principle of tolerance—is in danger of being snuffed out.

Majoring in Minors

A WOMAN professor was expressing concern about the intellectual and cultural development of a young woman in whom she had more than an academic interest, being her mother. "She is intelligent and industrious," she said, "but she persistently majors in minors."

Translated from campus language into the vernacular—though indeed the crisp phrase seems crystal clear without translation—this means too much scattering of effort and giving small matters more attention than they are worth. Or indeed it may mean no scattering at all but an unreasonable concentration upon some one interest that is too small to merit such serious concern. If a man passes from the diffusion of his attention among many trivialities to concentration upon one, the last state of that man is worse than the first. The first leads only to harmless inefficiency, but the second breeds fanaticism, and fanaticism is no trivial matter.

Of course the spread of one's attention over a multiplicity of unimportant subjects with no focus of interest on any one, is a serious thing. It is the business of educators to see that students do not dissipate their energies by purposeless and patternless excursions into every field without enough persistent exploration of one to learn anything about it. Most of them are aware of this responsibility and are making reasonably effective efforts to discharge it by directing students into planned programs without stifling intellectual curiosity or thwarting individual interests. That problem may be left to them, subject to student demands and resistances, which are at once inevitable and indispensable.

But when those who are no longer students take a look at their own programs and critically observe their allocation of time and energy, candor compels the recognition of a good deal of majoring in minors. The introduction of the "elective system"—for which President Eliot was first criticized, then lauded, then blamed again, and chiefly for which he is now getting the strange reward of having his picture put on a postage stamp—was an attempt to make education a preparation for living by offering to students a wide range of choices, as life itself does. The hope was that it would afford opportunity for greater specialization in a wisely chosen field. And of course it did, for those capable of choosing wisely. But in doing so it also afforded opportunity for greater dispersion of effort in many unwisely chosen and unrelated fields.

Life also is like that. "The world is so full of a number of things," as Stevenson sagely remarked, that it furnishes not only unlimited resources for enjoyment and for the enrichment of experience and personality by varied interests but also constant temptation to the dispersion of time and effort among a multiplicity of attractive trivialities.

The principle of the conservation of energy as a law of the physical universe still stands, we believe, in spite of the revision of much that was supposed to be certain knowledge in that field. Assuming that it does, it means that the total quantity of energy in the universe remains constant. Energy that seems to be lost is merely dispersed into unprofitable channels from which it cannot be recovered. In this respect doubtless human energy is like all the rest. But it is little comfort to know that dissipated energy still exists somewhere within the compass of the galaxies, and that the cosmic books are therefore still in balance, if one also knows that one's own energy is gone beyond recovery and use. It is "lost" so far as we are concerned if it has been scattered in a thousand unrewarding activities, leaving no significant result in concrete accomplishment or in enhanced personality or in stored joys for oneself or others.

Like every other mechanical analogy, this must be used with caution. Human energy can be profitably directed toward other objects than the performance of what an engineer could describe or a physicist measure as "useful work." Gracious and friendly living is in itself a worthy end with an inherent value such as no purely objective enterprise can have. A diversity of intelligent interests, a cultivated capacity for appreciation in many fields, some modest attainments of knowledge and skill in matters that

are not central to one's calling, some sympathetic understanding of those values which are more important in others' programs of action than in one's own—these things are greatly to be desired by one who would have a mature and rounded personality and would view the world with an unwarped perspective. To make provision for all these things is not to "major in minors." It is, rather, to "minor" in a variety of majors, which is quite a different thing.

Yet the principle still stands that without some one dominant interest to which all others are subordinate, without some one central area of competence to which all other areas are marginal, efficiency vanishes and personality disintegrates. One may safely be an amateur in many fields if there is some field in which one is not an amateur. The man will not go far who, whatever may be his side lines, cannot point to some enterprise and say, This is my work.

But, as already hinted, there is something worse than the diffusion of effort. It is the concentration of effort on an object that is not worth it. We are thinking not of bad people who work for anti-social ends, but of good people who, with high moral purpose and apostolic fervor, champion some microscopic cause under the delusion that its success is the one thing needful to lift humanity out of the slough and usher in the golden age. One speaks of them with some hesitation and without censoriousness, for they are such good people and many of their causes may be good causes, and everyone knows that the promotion of causes, like any other business, requires a degree of specialization. The fault we impute is a warping of perspective and a distortion of proportions.

Such a period as the present, when war, poverty and crime are rampant and the social machine creaks ominously under the burden it bears, produces more than a normal crop of saviors of society who, having pondered long upon some little idea to the exclusion of all others, have magnified it into the solving formula for all the enigmas of humanity. It may have to do with economics, or with politics. It may be an item of moral reform, or some piece of either liberal or restrictive legislation. It was Ruskin (was it not?) who commented ironically upon the zeal of those who seemed to think that the prompt arrival of the millennium would be guaranteed if Parliament could be induced to pass an act so that "we can all marry our deceased wives' sisters."

It would be invidious to list specific trivialities upon which earnest reformers—moral, religious, economic and political—are now concentrating their energy and zeal with the implicit assumption, and sometimes the explicit assertion, that the triumph of their particular campaigns would mean the redemption of society or the salvation of the church. It is not that the ideas are wrong. Many of them may be right. Nor may one criticize their propagandists for specializing on small portions of the great field of reform. Expert work is always done by specialists. But it is not unreasonable to demand of the specialist in a small area, and especially if he be a reformer in government or morals or religion, that he see his small area as part of a large one. Whether one does that or not makes all the difference between the sane and sensible specialist and the fanatic.

The fanatic is the man who majors in one minor and thinks it is the whole curriculum.

Addressing the Young

EDITOR THE CHRISTIAN CENTURY:

SIR: If I am ever tempted to wish myself back in childhood or early youth, I find consolation in the fact that at least I have no longer to hear addresses delivered to the young. I can speak freely, since among the constant readers of these letters there are not likely to be any under ten years of age. I do, indeed, pity them. They are exposed to so many exhortations, warnings, advice and, saddest of all, to the humor of the no-longer-young. If I had one word to say to them it would be, "Bear it patiently; it will not last forever; and when the opportunity comes to have your own back, and you are invited to address the young, remember!"

But will they? For their, or our, guidance I propose to lay down some maxims upon this business.

Talking down to children is a device which may deceive some amiable adults who have forgotten what they used to be; it will never deceive for long the children themselves. They may preserve a polite mask upon their faces, but what are they saying within?

Children, like other persons, delight in humor, but they quickly discern the man who is trying hard to be funny. They do not deserve to be regaled with the facetious fancies which are the stock-in-trade of some speakers. There is often even in young children a remarkable power of criticism; they can easily mark the difference between the real thing and the affected; they will sometimes pity the speaker who can sink so low.

The speaker is unpardonable who talks to the seniors by way of the children. There was some excuse for the preacher in simpler days who addressed a youthful hearer in this way: "I will tell your father tomorrow, Tommy, how you misbehaved in church. I would tell him now, only he is asleep." That is a method not to be followed in speaking to children. To carom off youth is a move not on the board. Or, in other words, it is wrong to be apparently talking to the children when all the time the speaker wishes to impress upon their parents or visitors certain counsels.

No speaker can be too careful about his accuracy in the realms with which the young are familiar. I knew some children once who lost their faith in a preacher because he clearly did not know one bird from another, and they were authorities upon birds. If they could not trust him in this realm, why should they trust him in another?

It is certainly a mistake to think that children object to a "moral." The ancient imperishable fairy stories are very moral. Children are as often as not moralists themselves. But they do not want, and I am sure you do not want, a story plus a "moral" tacked on or dragged in at the end. If a story or parable does not carry its own moral and the speaker finds it necessary to point out that "this story, dear children, teaches us to be kind to animals," then that speaker has missed his way.

I suppose such a speaker should not be thinking about himself too much. Heaven help him if he is proud of himself as a Children's Man!

Ever yours hortatory,

QUINTUS QUIZ.

The Wrath of the Native Son

By Arthur E. Holt

WITHIN A YEAR there have been published two great novels the significance of which can hardly be exaggerated. As social propaganda they are comparable to the portentous work which appeared just prior to the Civil War, *Uncle Tom's Cabin*. The two novels are *The Grapes of Wrath* and *Native Son*. Both are arousing nation-wide attention. One has already been filmed and is being viewed by incredulous audiences all over the country. The other, I am told, is to be made the subject for an illustrated book review in *Life*. That it will presently also be filmed I think there can be no doubt.

These two novels have much in common. In fact both deal with the same problem. They are reflections of a new migration in the United States, the growing movement of the disorganized rural and village people who are beginning to stir out of the great population seedbeds of the south. These have been the most forgotten of the forgotten folk, members of the lower and lowest social strata in the poorest part of our country. Hidden away in the population pockets of the south, they have for years been pretty successfully ignored by America's ongoing society. But lately they have become mobile and articulate. Their sudden emergence upon the American scene is doubly significant, because their agricultural way of life was generally supposed to represent the last frontier of American individualism.

A New Kind of Migration

The United States is not unused to migrations. Our history is in large part an account of the great migration from east to west. But here is a movement of a new type. Rising in the south, it streams in two directions, to the north and to the west. What makes it unique in American experience however is something other than its direction. The earlier migrations had their hazards, but there was never much doubt of their ultimate success, for they were essentially the displacement by a strong white race of a weak colored race. But here is a migration of white men and black men, armed only with despair, into territory pretty well preempted and occupied by people who are able to resist the newcomers and compel them to accept an inferior position.

The forces that thwart these new migrants are not those of nature—endless scorching roads, towering mountains and roaring rivers. They are human forces, the people who own the country's land. In California it is the owners of the farmland who use the power of government to harass the defenseless "Okies." In Chicago it is the holders of real estate who charge the Negroes high rents for slum dwellings and protect their property by restrictive covenants. These are the forces that deny the migrants an opportunity. Because they are human they are the more formidable.

Out of this kind of migration come new problems, new challenges, new types of suffering. The nation gave what protection it could—and that was often a great deal—to the western pioneers. But so far as I know the United States has never sought to take the hazard out of this migration.

Along with their picture of this population shift, these two novels carry certain threatening implications. There is the suggestion that this stirring of the man farthest down demands some kind of action on the part of those who might be called the possessing classes.

Test of Democracy

What is the significance of this new movement for America? Before we answer that question, let us look at democracy, the form of government to which America purposes to adhere. What is democracy? Democracy is that kind of government which seeks, when it is through with you, to leave you a person of spiritual maturity. It is more interested in the personal and spiritual development of men than in the perfecting of the process by which men make their living or carry on the affairs of life. Democracy centers attention on keeping alive the conviction of the importance of that initiative and cohesion based on trust which alone can lead to spiritual maturity, for spiritual growth is fed through willingness on the part of people to make choices and decisions. That is what sometimes makes democracy hard to live with.

Professor Charles E. Merriam of the University of Chicago has stated the five great assumptions of democracy: (1) The importance of the individual; (2) the perfection of mankind as over against the perfection of the few; (3) the gains of a commonwealth as mass gains to be shared by all; (4) the distribution of political power; (5) the bringing about of social change through common consent and education.

Democracy is today being challenged by two groups. The first group of rebels are the people in the upper income levels who believe in the perfection of society through the leadership of the few. They agree with Adolf Hitler that "the statesman wastes his time when he is compelled to use his energy in making his proposals comprehensible to a flock of silly sheep for the purpose of imploring their final consent." They believe in seizing the state, in planning through the leadership and power organized in the hands of the elite.

The other group with which democracy is in conflict is made up of people in the lower income brackets who believe in the dictatorship of the proletariat. They assert that the masses should capture the state and plan its development with reference to the welfare of the masses. They have little faith in the processes of democracy and believe that only when the masses hold power will mass welfare be assured. It would be fair to say that the struggle in modern society is a race between the ideals of democracy on the one hand and fascism and communism on the other. It is true that historic democracy has been characterized altogether too much by individualism. It has laid its rewards at the feet of a trader class. Can historic democracy so

revise itself that, while maintaining its values, it can do the things which ought to be done and are, to a certain extent, promised by its competitors?

Impending Crisis

It is right at this point that the stirring among the forgotten men of America becomes significant. Here is an impending crisis. There are plenty of people who, using the language of democracy, would form an alliance with the few and crush the new aspiration of the masses. Can democratic America deal with the problems reflected in these two novels and still remain democratic? Can it open up a satisfactory life to these dispossessed people? It is pretty clear that Steinbeck and Wright are rather skeptical about its ability to do so.

I have just spent another week at Knoxville where I was privileged to see some of the new communities which are the result of the development under the Tennessee Valley Authority and the government extension agencies. I saw a mountain valley from which, because of erosion both of soil and of men, its people once fled to become wanderers on American highways. Today this valley is transformed into a democratically organized community operating under a board of elected trustees—a community with consolidated schools, good highways and a good transportation system which make isolation unnecessary for any family. The community has restored the soil and developed new flocks of sheep and new herds of cattle, and has fostered cooperative buying and selling activities. The valley has not lost a single family either to Chicago or to California; only a fool would leave it. And so far as I could see, in all this development there had been no violation of the democratic process.

What the government has done in that mountain valley it can do on a larger scale if the people decide that it should be done. A government which can establish a system of land ownership sustained by the homestead laws of the middle of the last century, can establish a new system of land ownership and thus take care of a great deal of the migratory problem before it ever starts.

Taking the Hazard Out of Migration

Our government could be as wise as the government of India, which takes the hazard out of migration. In India it is taken for granted that hundreds of thousands of people will go every year to work on the great tea plantations in Ceylon and Assam. This migration is considered as normal, and everything is done to reduce the hazard for the workers until they return to their villages. No solicitor who has not been made responsible by license is allowed to contract for labor. Wages and hours are regulated. Housing for the workers and prevention of disease among them are a national concern. Such conditions as are reflected in *The Grapes of Wrath* and *Native Son* could not happen in India.

Again, it should be a concern of the government and of socially minded people to prevent the possessing class from exploiting these people who are seeking new opportunities for life by their change of location. If democracy means that the gains of a nation are mass gains and should be shared by all, if democracy believes in the perfectibility of mankind rather than in the perfectibility of the few only, the United States must be concerned for the fate of the multitudes just as much as for the fate of those more articulate, better established people who own the land.

I happen to be more familiar with the situation in Chicago. It is an utterly impossible situation. Our system of real estate holding develops in the Negro community a centrifugal tendency which causes the Negro to flee toward the suburbs. Against this centrifugal tendency we build the highest wall of restrictive agreements it is possible to build. Our system of land taxation should be reviewed in the light of its tendency to create monopoly.

On the Protestant Doorstep

There is one aspect—the most important—of the significance of these novels on which I have not yet touched. That is their challenge to Protestantism. Both these novels have a Protestant background. Their people belong to the Protestant tradition. Their religious characters are primitive Protestants. Running through both novels is a twofold religious revolt. There is the revolt of the Pentecostal groups against the old-line Protestant churches, and there is the revolt of the social radicals against the religion of the store-front churches and of the "Holy Rollers" of the south's "brush-arbors."

My own conviction is that the fate of Protestantism in the United States rests with what happens south of the Mason and Dixon line. In the great industrial areas of the north Protestantism is marginal to Roman Catholicism and to Judaism. The immigration from southern Europe determined this fact. But from now on, the great migrations will come from the prolific seedbeds of the south. These people are overwhelmingly Protestant, and religion in the nation cannot escape sharing their fate. There is meaning in the fact that recently a delegation of Negro ministers in Chicago came to the Protestant ministers' association and demanded a hearing on the matter of the restricted agreements which were being thrown around the Negro community in this city. They laid the problem on the Protestant doorstep.

I do not believe it is possible to overemphasize the critical nature of the situation which Protestantism faces. In the first place we took a long step in the wrong direction when we isolated the Negro churches in a segregation which savors of a caste system. If we now segregate the dispossessed migratory laborers in "Holy Roller" formation and allow our established Protestant churches to identify themselves with the property holders of Chicago and the wealthy farmers of Illinois and California, Protestantism will have missed its one opportunity to work with the masses of the people.

More than that, I do not believe that the government can accomplish what it ought to accomplish, either south or west or north, unless there is a more basic ethical and spiritual attack upon the problem. Cultivation of the mental soil is necessary. Recently I met with the Conference of Southern Mountain Workers. For two generations Berea College and Brasstown Folk School have been preparing the mind of the nation to understand what has happened among the mountaineers of the south. Largely because there had been a cultivation of the national mind

in that direction, it was fairly easy for President Roosevelt to initiate the programs of national welfare which are now bearing fruit in that area. If the Protestant churches could, with something of the compassion with which Jesus looked upon the multitude in his day, lead the American people to a new compassion for the homeless and more or less helpless people in this day and cooperate with them in their search for welfare, they would make it possible for our Christian democracy to realize its destiny.

There runs through these books a conflict between the religious ethic and the ethic of radicalism. It is the old conflict between Jesus and the Zealots. If the Protestant church could realistically assure the masses of its interest in their welfare, if it could convince them that no freedom is possible without acceptance of responsibility, it would add a note which is not emphasized in these novels. One must agree with the author of *Native Son* that when a church "Jim Crow's" its membership and throws the weight of its influence back of all the restrictive ordinances in the community, it will have to give something more convincing than boys' clubs and ping-pong tables if it is to be maintained.

Christianity is not to be identified with democracy, but Christianity has certain goals which make it very much interested in any kind of economy that works for the spiritual maturity of mankind. Christianity stems out of the insight of Jesus and Paul, who believed that it was possible and in accordance with cosmic destiny to realize here on earth a community of the spirit which rises above the old absolutes of race and class and geography to achieve a brotherhood held together by social faith and fulfilling under God its vocation of spiritual maturity. It is this goal of Christianity which is challenged by America's new migration.

The Next Step Toward Unity

By J. Henry Carpenter

CHURCH UNION seems to be inevitable in America in the not too distant future. What form this will take or how it will come about one can only surmise. Unmistakable trends can be discovered in the merger of local churches and the amalgamation of denominations on the one hand and the development of interdenominational agencies and federations on the other. From the nascent World Council of Churches down to the individual pastor and layman, church union is "in the air." Ministers talk about it; denominational leaders advocate it; laymen want it. On his most recent return to this country Stanley Jones brought great audiences to the edge of their seats applauding when he proposed the formation of the "United Churches of Christ in America."

There are reasons, to be sure, why church unity does not come more quickly. Denominational ties are still strong. Many differences in viewpoint on matters of creed and biblical interpretation persist, and in certain quarters there is fear lest these be foisted on bodies whose autonomy has been undermined by union. Loyalties to "home church" or "mother church" are deep-seated. Petty prejudice and selfishness still manifest themselves. Nevertheless, great advances toward unified action have been made.

International Examples for America

Local, state and national committees on comity and church union have been set up in denominational and interdenominational organizations. The ecumenical movement, with its committees and boards, is rapidly becoming more potent. Mergers that have taken place within denominational families or between related denominations, as well as other projected amalgamations, are most significant. Federations, associations, councils or similar uniting bodies exist on local, state and national levels and are growing in numbers and strength each year. This movement projected on the world-wide scale is now leading to the merging of the Life and Work and Faith and Order committees in the World Council of Churches, while it raises the question as to what relation bodies like the International Missionary Council, the World Alliance for International Friendship through the Churches, the World Sunday School Association and similar bodies are to hold to such a central agency. I desire now to suggest a possible and feasible next step which can be taken in America toward a national union of churches.

The trend in local, city and state organizations to combine religious education, home missions and church federation interests in one inclusive body has been gaining momentum for the past seventeen years. Today, according to a report of the field department of the Federal Council of Churches, there are twenty state and fifty city and county organizations which combine these functions, while there are only seven states and seven major cities where the amalgamation has not taken place. There are five states where the only interdenominational executive is a council of religious education, and in some of these the councils are actually functioning to direct work on behalf of all the interests I have named, though the organizational name has not been changed. Many of these combined city and state organizations have repeatedly demanded unity in the national overhead bodies.

Consequently, a growing responsibility rests upon the churches to set up a national body which would really meet this demand for inclusive unity. It should be a central church council which would bring together all interdenominational agencies on the national level. Such a council would become the national unifying body functioning between the state and city bodies which have so largely become unified and the united world body which is so rapidly becoming an actuality. The possibility of forming such a body has been brought out of the realm of speculation and into the field of practical action by the Federal Council, whose committee on church unity has suggested negotiation between existing interdenominational

agencies looking toward a merger of national organizations. The agencies which might be concerned in such an amalgamation are the Federal Council of Churches of Christ in America, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference of North America, the Councils and Federation of Church Women, the Stewardship Council and the Council of Church Boards of Education and other such interchurch agencies.

Many churchmen seemingly fail to grasp the important difference between the relation of our present functional agencies to the different denominations and their relation to our unifying national body, the Federal Council. There are, to be sure, all these functional agencies in most denominations—foreign board, home board, religious education board, and so on. But these are all brought to a unity of direction and purpose in the denominational organization itself. However, when the denominational boards decided to cooperate nationally, they set up as functionally independent without any, or at the best very meager, relationships to other interchurch interests. Thus, the religious educators banded together and formed their national agency, the International Council of Religious Education. The home missions leaders did the same. The foreign missions leaders did the same. The women's organizations did the same. So did the temperance and social service bodies.

The Federal Council of Churches

In the meantime, however, the Federal Council of Churches of Christ in America came into existence. What was it? It was a unifying body composed of representatives of denominations as such, but not unifying the work of boards of the other functional activities of the churches. The existing Federal Council therefore represents denominations as a whole but it has no basic relationship to the other interdenominational functional bodies such as I have named in the preceding paragraph. To be sure, the by-laws of the Federal Council afford a species of recognition to these other agencies by giving them an "affiliated, cooperative or consultative" relationship, so that they can be represented on the executive committee of the council without vote. But in spite of this gesture toward unity, what we actually have in the national field at present is eight major interdenominational agencies with separate functions, to be sure, but all vying with one another for larger shares of denominational support and often figuratively pulling the layman apart in their appeals to him for committee service and financial aid.

Another element in the situation which suggests that the time has come to make a forward move is the fact that most denominations have recently reorganized their boards, reducing their number and coordinating their relations. This is happening while the interchurch agencies keep multiplying and have only the ghost of coordination through an interagency field department. Yet back of all these separate agencies are the action and resources of substantially the same group of denominations. The only reason why they allow this hydra-headed state of affairs to continue is that they simply have never considered all at once the total work they are carrying on cooperatively nor asked how it can best be done. It is high time that they did so. The denominations acting collectively should do what most of them have done internally, namely, reconsider the structure of their cooperative organization. If they will do that and follow the analogy of what has happened on a world level, or among their local federations, they will solve the problem by more or less complete merger.

The Matter of Absorption

The chief difficulties concern procedure. Just as soon as any such proposal as this is made someone immediately asks, "If you merge all these bodies, which one will absorb the others?" The Federal Council has been both suggested and feared as the body into which all the others would be expected to merge. The result has been widespread misunderstanding and suspicions which have effectively blocked action. All this is as unnecessary as it is unfounded. The coordination which a united Christian movement now needs cannot come about through any method of absorption.

If we would study the organization of the denominations I believe that we would there find the key to this problem of procedure. Most of the denominations are organized under an inclusive national body, such as the Methodist General Conference or the Presbyterian General Assembly. Each of these bodies has functioning boards or departments with special tasks to direct the work of home missions, foreign missions, religious education or the like. These boards are largely autonomous in matters of budget expenditures, program and personnel and yet they are responsible to the parent body. Why could not this same pattern be applied in the interdenominational field? All that would be required would be for the national denominations to come together in plenary session to form a new national interdenominational body to give inclusive direction to interdenominational enterprises. The present interdenominational bodies would agree in advance to merge in the new organization when and if formed. None of the existing bodies would then absorb the others; all would go together into the entirely new body.

The plenary session of the denominations which would have to be called to form this new body would be similar to that which organized the Federal Council. This session, however, should be representative of all interests—the denominations themselves and all their boards, as well as all the present interdenominational bodies. The agenda and plan should be drawn up by joint negotiating committees. They might work for months to draw up an acceptable plan before the final plenary session was called.

To Safeguard Present Interests

In order to safeguard the interests of the several merging bodies and at the same time not to freeze the common work eternally in its present form, it might be agreed in a set of resolutions adopted in addition to the constitution of the new body that financial support of the Federal Council or the International Council or any of the other sections in the new setup would be budgeted at not less than the present rate for a given number of years. It might also be agreed that no new expenditures should be undertaken by any of the sections until these financial

obligations had been met. Similarly, present officeholders should be guaranteed their positions, say for two years. But I suspect that there would be widespread demand from the churches for freedom, after the initial period of merging and experimentation, to revise the administrative plan and to cut down the number of offices if that seemed desirable.

Now may I give one man's idea as to how such a new interdenominational body might be organized? I offer this, of course, with no intention of anticipating the decision of the denominations and the merging bodies in plenary session, but in order to make the idea concrete. Discussion can always proceed in more satisfactory fashion if a concrete suggestion is before the house.

A Suggested Organization

1. The name of the new organization might be "The International Council of the Churches of Christ in America."

2. This council might be made up of representatives from the denominations, from state, and if possible, city and local interchurch organizations of the United States and Canada. It could also include certain members elected by or designated by the various functioning boards or departments (with denominational approval). Thus a mixed system of representation might be set up combining denominational, territorial and specialization representatives in one organization.

3. The functioning boards or departments might be a department of Christian education, a department of Christian action and evangelism, a department of home missions, another of foreign missions, one of stewardship, one of federated church women, one of colleges, and any others that might be desired. Thus, under the new council a new department or board of religious education would be set up which could function with practically the same personnel, support and program as the Council of Religious Education and almost as much autonomy as that body now enjoys. The new home missions board would do the same. Other boards of Christian action, evangelism, comity and church relations would have to be organized to take over the functions now assigned to the Federal Council.

The Christian education board could still have its headquarters in Chicago and serve as the Chicago office of the new International Council of the Churches of Christ in America. If efficiency were served, the same thing might happen in the case of each of the other interdenominational bodies involved in forming the new council. But all activities would be coordinated by the newly created council which would have the powers delegated to it by the plenary session of the denominations, and the limitations imposed by that same body. There should also be provision that even larger powers might be granted to the council when the churches were ready to do so. To make this possible, a general convocation bringing together all the cooperating portions of the entire Protestant church in America could be held at stated intervals. This would equal in its claim on public attention the much advertised mass gatherings of the Roman Catholic Church. The "Churches of Christ in America" would be a fact. The new council would become the national witness to the catholic unity of the churches and would contribute the American section of whatever world organization of the churches develops.

A total, common financial campaign could be projected and a Protestant endowment fund could be established which could claim with confidence serious attention from the foundations and the largest givers in America.

Such an organization as I have attempted to sketch would do three things. First, it would give the greatest measure of assurance to each of the present organizations that its interests would be conserved. Second, it would bring about church unity in the way it probably has to come, that is, through natural delegation of power to a central federated body rather than by any sudden organic unity or "interchurch world movement" plan. Third, it would give substance to the developing ecumenical idea by confronting America with an already functioning organizational structure carrying within itself possibilities of indefinite growth.

This would not, to be sure, be organic unity. But it would be as nearly the realization of Stanley Jones' vision as could come in America without actual organic unity. It would not have to wait for any common mold or creed. It would bring into total unity that which is already unified in parts. It would concentrate the power of the Protestant church in America in one cooperative whole. And it would do more than could any amount of theoretical discussion to keep the hope of ultimate organic union alive.

Toward a New Awakening

It seems to me that such a plan as this would answer all the questions and objections which are raised when a forward step toward united church action is proposed. Religious education, social service, evangelism, missions, women's work and other present interests would be preserved while the amount of service rendered would be increased. But all would be combined, as they should be, in a unified functioning body. Overlapping would be greatly curtailed and the single council would be able to coordinate denominational field service in a much more effective way. Laymen and laywomen would be challenged by the total work of the church and could be called on to rally around a great united effort such as America has never known. Increased financial support could be expected, both from denominational sources and from the public at large. Such a new unity and national vision might usher in the looked-for awakening.

Some have asked, "How can we get the laymen more interested?" Others, "How can the Protestant church bring to bear its total strength on this or that situation?" Here is a possible, a practical, yes, a probable answer. The laymen will rise up, the forces of the church will feel their united strength, the church will go out with a new sense of mission when we form some such organization as "The International Council of the Churches of Christ in America"!

Poet

THROUGH restless waters of his mind
He daily draws thought's seine along,
Hoping within its mesh to find
A song!

JOHN RICHARD MORELAND.

MAY SURVEY OF BOOKS

Religion and Life in America

AMERICAN FAITH, ITS RELIGIOUS, POLITICAL AND ECONOMIC FOUNDATIONS. *By Ernest Sutherland Bates. W. W. Norton & Company, $3.75.*

THE NEW ENGLAND MIND: THE SEVENTEENTH CENTURY. *By Perry Miller. The Macmillan Company, $3.75.*

THE COURSE OF AMERICAN DEMOCRATIC THOUGHT, AN INTELLECTUAL HISTORY SINCE 1815. *By Ralph Henry Gabriel. Ronald Press Company, $4.00.*

EACH of these books would be a proper subject for a long and laudatory review. Taken together they might constitute the backbone of a year of solid and profitable reading on the intellectual history of America. The figure is inadequate, for they furnish much more than the vertebral support for such a course, more even than a skeletal outline. There is flesh on this skeleton, and a nervous system which gives life as well as structure to the whole.

Most comprehensive of the three in its time-scope is the book by Ernest Sutherland Bates, who, greatly to the country's loss, did not live to see the publication of his greatest work. He had written books on government, lives of Mrs. Eddy and Mr. Hearst, a novel about Judas Iscariot, and books about the Bible, notably *The Bible Designed to be Read as Living Literature* (1936). With a background of broad intellectual interests and sound scholarship, he had turned more definitely in recent years to the consideration of religion as a formative factor in the development of American culture. He approached this theme as a layman but not as an amateur. Serious students of church history will view the present work with respect and admiration. The author "knows his stuff" quite adequately in that field, and besides knowing it he sees it in relation to the total stream of American thought and life. Beginning with the European heritage—medieval Catholicism, and the Reformation as a social movement with its left wing and right wing aspects—he traces the planting and growth of the colonies and the part played by religion in determining the characteristic features of the American way. The secularization of American politics and culture is traced through the federal period, together with the growth of religious sanctions for the democratic principle, for the institution of slavery and for the cause of emancipation. Interesting chapters are devoted to such marginal phenomena as the Mormons, the Shakers, and many of the religious and socialistic communities. The story ends approximately at the Civil War. For later movements one must turn to Gabriel's book.

But before that the scholarly reader who wishes to preserve chronological sequence in his study will go back to Miller, if indeed he does not begin there. Miller's *The New England Mind* is conceived on a different scale; it is a more intensive study of a shorter period and a more limited area. Its title, even as qualified by the subtitle, "The Seventeenth Century," is more comprehensive than the contents of the volume. This is the first volume of a series that is to present a study of New England thought down to the early nineteenth century when, the author may be presumed to conceive, New England lost its intellectual distinctiveness and became an undifferentiated part of the United States. The present volume is an analysis, rather than a history, of Puritan thought in its first thirty or forty years on American soil. It is, of course, impossible to detach this from its rootage in British and Continental thought, but the treatment is definitely focused upon New England. There has been no lack of recent scholarly literature on Puritanism, notably the contributions of Schneider, Knappen, Haller, Miller's own *Orthodoxy in Massachusetts* and his (and T. H. Johnson's) *The Puritans.* Only the invincibly ignorant can retain the once popular notion that the Puritans were a sect of ignorant and austere fanatics. They are seen as deriving a heritage from the Renaissance as well as from the Reformation and, with all their piety, as cultivating an intellectualism on which their easygoing and loose-thinking descendants may look with awe. The works mentioned do not render Professor Miller's present volume or the promised series superfluous. Here is a study of unprecedented thoroughness of the religion, the logic and philosophy, the church polity and political practice, of the first generation of American Puritans.

Professor Gabriel's *American Democratic Thought* embodies the substance of what is said to be one of the most popular courses at Yale. It should be a popular course; but if it is, it is not because it is easy. Here is plenty of solid substance. Literature, philosophy, economics and religion enter into it, no less than political theory and practice. One is reminded of the last volume of V. L. Parrington's *Main Currents,* which, however, is more exclusively devoted to the interpretation of literature and does not come down so close to the present time. There are details, and some matters of considerable importance, which the reviewer would like to argue with the author, but in a work of such magnitude and comprehensiveness, so rich in opinions and implications as well as facts, it is inevitable that agreement should be less than unanimous at all points. However that may be, this is, in the reviewer's judgment, the best book there is in its field.

W. E. GARRISON.

Ezekiel and Company

EZEKIEL: AN AMERICAN COMMENTARY. *By I. G. Matthews. American Baptist Publication Society, $3.00.*

HENCEFORTH all spiritual royalties, once payable to Ezekiel, whose address was the Grand Canal, Babylon, must be, like Gaul, divided into three parts. The location of the young priest is changed to Jerusalem; a Babylonian editor is recognized, and a third portion goes to various scribes difficult to locate in space and time. This is the verdict of modern commentators Torrey, Burrows, Smith, Herntrich, Hartford and Professor Matthews who has contributed to this series.

Although the present work is published some two years after Dr. G. A. Cook's monumental commentary in the "International Critical Series," the author declares he has been unable to avail himself of this contribution. We join most heartily in this regret also, not that it would necessarily have changed the present work to any degree, but because a more conservative viewpoint could be reported of a scholar who is a peer among the names already mentioned.

Professor Matthews, however, is a scholar in his own right, and is capable of independent judgments. For instance, he regards the creatures of the opening vision to be living Babylonian deities, and the description of Yahweh seated above their heads to be a symbol of supremacy. He accepts the Massoretic text of 390 years (4:9) rather than the 190 of the Septuagint, and, contrary to Smith, he would return 14:3-5 as pre-exilic.

Even the scholarship of Dr. Matthews is somewhat conditioned by the physical make-up of this volume, and the present reviewer wonders also whether the series would not be improved if only one type of reader could be kept in view. A sentence like that on p. 142, which reads, "These chapters are eschatological, that is, they deal with the last things," seems a little elementary in a book with over ten pages of critical notes that have only the Hebraist in view. Is it *infra dignitatem* to reckon with the numerous, if naive, exponents of Dispensationalism, who have added another sect to the 212 already with us? These make Ezekiel serve, without payment, in order to authenticate a blueprint taught in many Bible schools. Let us pray for an American commentary in the words of Proverbs: "Give me neither poverty nor riches; feed me with food that is needful for me."

W. P. Lemon.

A Voice in the Wilderness

The Challenge of Redemptive Love. *By Toyohiko Kagawa. Translated by Marion R. Draper. Abingdon Press, $1.50.*

FOR THOSE who feel the need of a challenging witness to the redemptive power of the Christian faith, here is a little book that fully meets that need. Marked by simplicity and easy to read, filled with effective illustrations, it is Kagawa's testimony at its best, coming with an earnest and passionate sincerity from his heart and mind. For devotional purposes or as a textbook for group study of the theory of God's offering of his Son upon the cross for the atonement of the sins of humanity, it would be difficult to find a book superior to this one. Each of the eleven chapters closes with a brief prayer marked by the spirit of contrition and earnest petition for spiritual strength and inspiration that will lead to greater perfection in the human heart and life. The author's meditations upon the theme of redemptive love as it is revealed by the coming of Christ into the world, his death and resurrection, are based largely upon Paul's epistles.

In this respect the book will no doubt appeal to readers of both conservative and liberal theological attitudes, since Kagawa takes the Pauline theory of the blood atonement at its face value without apology, but writes about it in such a way as to make it throb with vitality as he places it up against the spiritual needs of modern life. This book is intensely personal. It has in it a bit of autobiography. The illustrations come mostly out of the ministry of the author. It has a definite Japanese background. There are the lights and shades of the comparisons of Christianity with the Oriental religions. These factors add to the charm and interest of the work. After reading it, one has the feeling of having had a three or four hour visit with the great Japanese Christian. His informal style, the account of his wide travels to many parts of the world, his convincing observations of conditions and cultures of the many peoples he has visited elicit profound respect for his opinions.

More than anything else, however, the earnest sincerity of the author will probably impress his readers. What he writes comes from the warm personal experience of his own religious life. In describing those days in his early life when he felt the call of God to a new way of living, he quotes the voice of God speaking to him after he had read the words of Jesus concerning Solomon and the lilies: "If you wish to have your sins . . . taken away and your heart cleansed . . . you must become like the wild lilies that flower in the fields. You must look at heaven and earth in a new way. . . . There is no need for you to become anxious, for I am with you. Just grow, stretch out your roots and grow!" To this he adds his own words: "This experience of God was very precious to me, and whenever I think of it, my eyes fill with tears of joy."

Again, defining the mission of his ministry, having pointed out that he is the illegitimate child of his father's mistress who was a dancing girl, he writes: "I am a child of sin, and I cannot die till every geisha girl in Japan is redeemed. I feel this to be my mission. Some people say that I preach a social gospel, but they are mistaken. What do I care what you call it? Call it anything you please—I must devote myself to the Purity movement out of love for my mother. This is the mass I offer to her memory. And I am glad when I bear the cross to fulfill this mission of mine. Herein lies the eternal quality of redemptive love." There is at times a bit too much of sentimentalism in this book for modern Western taste. Kagawa is a trifle off balance, I feel, in attributing the woes of Russia to the theory of evolution. Yet I predict that this book will be widely read with profit and interest. It is a witnessing voice crying out in the wilderness of this chaotic and confused world. It is the story of the cross retold for sophisticated twentieth century Christians.

Ben Morris Ridpath.

An Integrated Christianity

The Gospel and the Church: A Study of Distortion and Its Remedy. *By Charles E. Raven. Charles Scribner's Sons, $3.50.*

CANON RAVEN'S latest is a thoroughly admirable book. It is a pointed and provoking "tract for the times"; but it is far more. It has what one has often recently missed in such analyses, a perspective at once scholarly, comprehensive and contemporary. Its author sees liberalism and the reaction to it not as antagonists but as complementary elements in the total realization of the Christian gospel.

The most complete historical approximation to this fullness Dr. Raven finds in the original Christian "mystery" embodied in the apostolic church, more especially as expressed in the Fourth Gospel. Here the church was "organic" rather than "organized"; *agapé* and *koinonía* were realized ideals which theology strove to make intelligible and practice strove to make ever more effective.

What happened to dissipate this apostolic wholeness Canon Raven considers to be a twofold tendency: a renunciation of nature brought about by an overemphasis on miracle, an unlovely sex obsession and the pressure of persecution, intensified by economic depression and political disaster; and a distortion of history, accentuated by myth-making and philosophical, especially Neo-Platonic, accommodations. But with the recovery of nature, first by St. Francis and later by the scientific naturalists, and with the closing of the gap between secular and sacred history in modern historical methods, such renunciation and distortion are no longer necessary, and Christianity should outgrow them.

Turning to present problems, which are, after all, the continuing results of these long-standing trends, Raven finds them to be in no small part due to the loss of the incarnational and sacramental view of nature and history implied in the earliest Christian writings. He is indebted to Archbishop Temple's *Nature, Man and God* for the view that the eternal is the necessary and essential ground of the historical. He agrees with Macmurray that the contrast between the intention of Jesus and the Christian religion of today is that between an integral religious view (not monism) and a dualism of nature and grace for which there is no warrant in the

former. He, like Cadoux, is pleading for an "evangelical modernism" in which the standard of the original Christian intention will cooperate with the hard-won appreciations and insights of modern scientific method.

This reviewer has the impression of greater clarity in the historical treatment than in that accorded to present problems. One further wonders how successfully the author has escaped certain liberal presuppositions in his appeal to "original" Christianity. Nor does one become completely convinced that the main stream of British Christianity has been more successful than Continental Calvinism and Lutheranism in remaining true to it.

Yet it must be gratefully admitted that Raven does see the task and problems of the church in valuable historical and theological perspective, and most of all in discussing the need of creating an experience of community which will give substance to the doctrine of the Holy Spirit within the churches he achieves a fruitful integration of theory and practice which surely is the long-term direction in which the churches should move. This is a book for all to whom "ecumenicity" is not only an absorbing theological possibility but an urgent, world-redeeming corporate task.

ROGER HAZELTON.

And Yet, It Moves

THE STAR-GAZER. *By Zsolt de Harsanyi. Translated from the Hungarian by Paul Tabor. G. P. Putnam's Sons, $2.75.*

IN 1937 Zsolt de Harsanyi, now fifty-three and called by one critic "a modern colossus in world literature," was introduced to the English world of letters with his novel based on the life of Franz Liszt, *Immortal Franz.* The unusual literary talent disclosed in this novel was bound to whet the appetite of its many American readers, and when *The Star-Gazer* appeared two years later it was at once acclaimed as a masterpiece of biographical story-telling. It should easily rank with the immortal books in this genre for it combines literary skill with a fine sense of proportion in the observation and interpretation of historical data and delights the reader with its magnificent manipulation of plot, its sensitive description of scene and event, and its superb handling of characters.

Against the background of one of the most fascinating periods of European history, Harsanyi paints his picture of the inner development and outer experience of one of the greatest scientists of all times. We meet the vivid Italy of the later Renaissance with its splendor of court life, its interplay of secular and ecclesiastical politics, its counter-reformation and all that riotous and turbulent life of church, court and university the description of which carries a thrill in every sentence.

Galileo is introduced as a twenty-three-year-old student at the University of Pisa contemplating suicide because his father, a Florentine draper, demands that his son forsake his hobby of mathematics and science for the study of medicine. However, Galileo has not the stuff for suicide (nor for martyrdom) in him, and he returns to his studies, becomes professor of mathematics at Pisa, a few years later accepts a call to a professorship at Padua, and within less than a quarter of a century establishes his reputation as inventor and scientist.

By the time he leaves his professorship at Padua for the position of official mathematician at the Tuscan court of a Medici, he has invented the telescope and written his famous *Sidereus Nuntius,* which brings him generous acclaim from the world of science and the ill concealed suspicions of the Holy Office.

Ever since his passion for mathematics had been aroused, Galileo had resolved to expose what he termed the "errors" of Aristotle and Ptolemy. He had repeatedly been warned by friends and colleagues, but his impetuous answer to a friendly priest's question whether he was willing to share the fate of Giordano Bruno, just burned alive in Rome for heresy, is a brusque, "Let them burn me! What do I care! I mean to speak!" Among the most pathetic sections of the book is the scene between Galileo and his colleague at Padua, the professor of natural science Cremonini. Galileo has asked his friend to look through his "tube-spectacles," as he calls his new invention, the telescope. But Cremonini refuses, because he will not become party to what he considers the destruction of a mode of life that is happy and content in the truth, religious and scientific, as taught by holy church. Pathetically this "scientist" complains, "Why do you want to poison my few last years with doubt and conflict? Don't hurt me! Leave me my peace of mind! I refuse to look into that tube!" And to Galileo's "But the truth, Cesare, the truth! Doesn't that mean anything?" the bewildered professor can only answer, "No, I need my peace and happiness."

In 1616, Galileo is indirectly warned against going too far in championing the Copernican "heresy"; if he wishes to deal with this dangerous subject, it must be on a "hypothetical" basis only. While he continues his work, however, his enemies, particularly the Jesuits, succeed in stirring up the suspicion of the Holy Office against him, and in 1634, as an old man of seventy years, he is summoned before that dread court. The chapters that follow are among the most moving and dramatic in all literature. Galileo, worn by years of illness, troubled by family affairs, and terrified of the possibilities of torture and ultimate death à la Bruno, is frightened into an abject retraction of all that he has ever written or said in favor of the new system of cosmology, i.e., the Copernican. His recent work, *Dialogue,* had particularly aroused the pope, Urban VIII, who had considered himself caricatured and lampooned in the book, and now the full wrath of pontiff and Holy Office are loosed against him.

When Galileo has recanted on oath, when he has promised never again to say a word or write a line upholding the "accursed heresy" that the sun is the center of our universe and that the earth and the other planets move around the sun, he is taken back to prison and there experiences a hysterical fit of self-accusation. He realizes that he has killed himself as a scientist besides perjuring himself at the bidding of holy church in the presence of her powerful princes and potentates.

His sentence of indefinite imprisonment together with the reading of seven penitential psalms every week for three years is made less harsh by the fact that he is finally allowed to live in his little villa on the outskirts of Florence. Here he continues his scientific work, writing his *New Science* which is published, shortly before his death, in Paris. He is totally blind by this time, and one of the most touching scenes in this part of the book is the meeting between the blind Italian scientist and the young English poet who one day was to write the famous "Sonnet on His Blindness," John Milton. Just before his death on January 8, 1642, the blind and broken Galileo receives the apostolic blessing from Pope Urban VIII.

The story will intrigue the modern reader not only because of its literary craftsmanship but also because of the contemporaneity of its material, temper and implications. For here we have not only the story of one of the world's greatest scientific spirits and of its conflict with holy church and Holy Office; we have also the story of the unending

struggle between state and church, between academic freedom and ecclesiastical tyranny, between obscurantism and liberalism, between progress and reaction.

KARL M. CHWOROWSKY.

Revivifying Liberalism

RELIGION FOR FREE MINDS. *By Julius Seelye Bixler. Harper & Brothers, $2.50.*

AS THE TITLE indicates, this volume, written by the Bussey professor of theology at Harvard, is both an attack and a defense. It is an attack upon the modern revolt against reason, whether it be a totalitarian, Freudian, Nietzschean, Marxian, pragmatic, Barthian or "neo-liberal" revolt; and it is a defense of a religious liberalism which recognizes the rightful claims of reason and freedom.

Professor Bixler concedes that the present "turn of the tide toward unreason" is in some measure a justifiable revolt against the pre-war rationalistic liberalism which yearned for complete security and an unalloyed happy ending and was patterned after the harmonious consistency which all ideas would have in a perfectly logical mind. But a tide which might have had a cleansing effect has mounted into a destructive flood. It has engulfed even many of the theologians (especially the Barthians and the "neo-liberals"), so that they now perversely equate reasonableness and liberalism with pride and indecision.

But the cure for rationalistic presumption and inertia is not irrationalism and paradox. The cure is to be found in the more vital and decisive liberalism of the American tradition, especially in the philosophies of James, Santayana, Royce and Dewey. William James' philosophy makes short shrift of sterile and formalistic rationalism, and today it can serve also as a moral antidote to skeptical defeatism. He was the sort of liberal who saw that we never get complete answers to our questions, yet that life demands will and aggressive action and that our wants must be disciplined. Courage and energy were for him not merely human qualities expressing the animal will to live but also a part of the stream of life fulfilling a meaningful destiny. But this view was not without its pitfalls. Indeed, it induced James at times to accept the heresy of vitalism, that is, to regard "survival value" and "adjustment to environment" as ethical criteria. Hence, the author holds that James was never fully or consistently aware of the difference and the tension between essence and existence, between reason and nature, between what is and what ought to be.

Professor Bixler wishes to tighten this tension as well as to bring it into relief. He therefore urges that James' concern for life in the raw be supplemented by a consideration of the role of ideals in the common life and of reason in the apprehension of these ideals. This he does by expounding (critically) the philosophy of Santayana (for the ideal of beauty), of Royce (for the ideal of truth), and of Dewey (for the ideal of the common good). On the basis of this survey of all four philosophies, he commends a rhythmic alternation and tension between the teeming life and energy of nature and the imperative challenge of a rational, aesthetic and ethical idealism. Paraphrasing Kant, he says that "ideals without nature are empty, while nature without ideals is blind." God is both in the ideal and in the existence which forces a choice. "He must be present, then, not in the disembodied mind of abstract ideas held together in a static relationship but in the dynamic, struggling mind which gives itself in suffering and love." Perfect harmony is not to be achieved, for God is a struggling God, and such harmony as there is, is won not through prostrate submission to paradoxical revelation and to absolutely mysterious grace, but through man's working with God and thus participating in both the world of rational ideas and the world of nature. To see that both of these worlds reach far beyond man is to see the meaning of God and thus of religion itself. The fusion of a faith in the potentiality for good in every individual with a dynamic striving for growth gives us, then, the "religion for free minds." "The liberal believes in himself and in something greater than himself."

The book is a meaty and compact treatment of many of the issues of our day, social as well as religious, aesthetic as well as ethical and theological, practical as well as theoretical. In the course of the argument the author shares with us a rich store of pertinent and suggestive illustrations from the history of art (especially of music), literature, philosophy and religion. From the present reviewer's point of view, it is to be regretted that the author shows little sympathy for or interest in the categories of Christian or of biblical theology. Nor is the exposition of dialectical theology adequate or discriminating. Current theological criticisms of liberalism, e.g. of its doctrine of man, are insufficiently dealt with; and no attempt is made to expound or evaluate the stimulus which current neo-liberalism has received from Reformation theology.

Not the least merit of the book, however, is the fact that it will sharpen differences and clarify affinities among the liberals themselves, especially with respect to the question of the proper relation between religious liberalism and historical Christian theology. The essential character of the book can perhaps best be indicated by stating that its author would vivify liberalism by means of a Hellenic method which is primarily philosophical and axiological and whose basic concepts are *physis* and *nomos;* in other words, it may be interpreted as a rejection of the theological concepts which are associated with Jewish prophetism and New Testament eschatology, if not also of the method of historicism in general. For the former method the book provides a cogent and persuasive appeal; it is a work of distinction and will undoubtedly have a wide reading and influence.

JAMES LUTHER ADAMS.

Widening Religious Education

THE CHURCH AND A CHRISTIAN SOCIETY. *By Wade Crawford Barclay. The Abingdon Press, $3.50.*

IF ONE-HALF, or even one-fourth, of the churches in the United States were to undertake seriously a program of adult religious education along the lines suggested in this book, the result would be revolutionary. Adult Bible classes, where "lay preachers" posing as teachers expound the International improved uniform lesson out of a background of thirty minutes' hurried perusal of a lesson quarterly, would disappear. Gone also would be the preoccupation with salvation thought of in terms of a "fire insurance policy on the hereafter." Instead there would be groups of adults grappling with the complex and crucial problems of our day in an attempt to discover how Christians, working with God, can build a better world and at the same time work out a life that is significant. This grappling with contemporary life would not begin and end in discussion groups and forums. Rather, it would involve participation in social reconstruction for the educative value of such participation and for the contribution to society which can be made through it. In short, there would be active participation in the ongoing stream of life under the guidance of the church, with discussion and study and worship feeding into that participation to make it effective in the development of

mature Christian personality and of a Christian social order.

The basic ideas of this book are not particularly new, unless it can be said that a greater emphasis on social participation constitutes a new idea. Nevertheless it is an extremely significant piece of writing. It takes the ideas of forward-looking educators, which have been guiding the thinking of those who have been working with children and young people, and shows their significance for the religious education of adults. These ideas, when interpreted in terms of adult education, have far-reaching implications, especially with respect to actual participation in the reconstruction of the social order.

The book begins with a discussion of the adult education movement that is taking form today. It surveys this movement briefly but effectively and points to the importance of adult education. Next, the situation in the church today is considered. This is a frank and searching analysis which points out the shortcomings as well as the strengths of the church and emphasizes the necessity of its freeing itself from contemporary secular culture sufficiently for it to reestablish its prophetic function.

The situation which the church faces today confronts it with "an educational task of the first magnitude as regards its own membership," says the author. The only question then, as he states it, is "whether it will wholeheartedly adopt religious education and as a chosen instrument make full use of it as a means of achieving its objectives." This, he insists, has never been done, and history is on his side.

The Protestant heritage in religious education is next considered. This treatment gives standing to religious education by giving it the sanction of Luther, Zwingli and others of the Reformation leaders, and points out the way in which emphasis upon an authoritarian Bible made for a Bible-centered religious education. Other factors in our Protestant heritage are dealt with also. This all clears the ground for the positive presentation of the aims, content and objectives of the present-day program of Christian education for adults. Briefly stated, these are as follows. The aim is Christian persons, a Christian society and the family and church as effective social units. The content is experience—life. The method is that of enriching and controlling experience (life) through worship, social participation, formal instruction, creative discussion and creative use of leisure.

All the above are treated at length and effectively. Most significant is the discussion related to building the Christian society and social participation as a method of religious education. The author insists that the development of Christian persons cannot be divorced from the building of a Christian society, and that fully Christian personality cannot develop apart from a Christian society. The development of both must go forward together. Furthermore, the way in which this is to be done is by enlisting persons in socially reconstructive tasks. As they work at these they will build a more Christian society and at the same time become more Christian themselves. Without such participation no amount of worship or formal instruction will achieve the desired ends. This is an idea that is sound and that has far-reaching implications for the church's program.

Much might be said by way of pointing out shortcomings in the book. It is repetitious at points. Statements concerning the present world scene are not always as carefully documented as they might be. Too much stress is placed upon worship as a way of getting power for living by having it handed over in some mysterious fashion. It is assumed that "dynamic" is something which one gets and applies to knowledge to make it active. The author says, "Dynamic rather than knowledge is the greater need."

All this is more or less incidental to the main thesis of the book, however, and as such should not be allowed to detract from the significance of the volume. Every religious worker should read it for it has implications that are wider than the religious education of adults.

MYRON TAGGART HOPPER.

Democratic Basis for Education

PREFACE TO AN EDUCATIONAL PHILOSOPHY. *By I. B. Berkson. Columbia University Press, $2.50.*

SOMEONE has pointed out that the most tragic thing which can be said of an individual is that he lived in an age and was not aware of its significance. Dr. Berkson has written this preface to an educational philosophy in the belief that the function of philosophy is to grasp the spirit of an age, to describe its character and to divine its guiding idea. The book is a well written, interesting, concise statement of the social beliefs of the "reconstructionists" in education. Teachers, students of education and ministers who are interested in the social gospel will find it stimulating.

The author attempts an analysis of the democratic thesis as the underlying social philosophy with which our education must be in accord. If philosophy has meaning for education it is because "philosophy" can be used to denote an ideal way of living, as well as a correct way of thinking. So Dr. Berkson insists: "A pattern for individual and social living, rather than a metaphysical theory of the nature of the universe, must underlie a philosophy of education," and an "ethics joined with an appropriate politics gives the ground plan." The writer justifies placing his emphasis on the social order when he indicates that "the ethical points to an ideal of personality, to a pattern of life for man as man, in any place, time or economic circumstances." He suggests new motivations when he stresses common welfare rather than individual success, identification of the common man with "the worker by hand and brain" rather than the small property holder, the shift from a "money-economy to a life-economy."

The author is not in complete agreement with the "progressives" since he believes that philosophy of education must be something beyond a hypothesis. There must be an ethical core, in the nature of a conviction, which in a democracy is a profound faith in the intrinsic and equal worth of all men. The experimental view means that a theory of education undergoes continuous change in utilization, but he maintains that a philosophy is the "absorbed significance of a civilization," or the formulation of the meaning of an era. In other words if an educational philosophy is to be a hypothesis it must be a long range hypothesis.

The history of the democratic ideal is traced from the Hebrew prophets. From our religious tradition we have three tenets of our democracy: Every individual is an end in himself; men are mutually interdependent and responsible one for the other; the scope of social interdependence is world wide. These are the ultimates of democracy. From history, too, he traces the steps in development of political democracy. He notes that individualism, property and nationalism were moving principles in the nineteenth century rather than the universal and humanitarian ideals of ethical democracy. The criticism of established ways will be based on scientific authority and the results of authoritative scholarship.

A change is taking place in the social scene with implications for education in planned economy, nationalism in an international world and race equality. Schools must formulate what they will teach and in so doing not only draw on

history and tradition but reckon with trends and ideals as well. We need to renew our faith in the power of ideas and purposes to reshape life.

The book offers no design for utopia. It is rather an interpretation of the reconstruction in social life and education already in process. A clear analysis of one point of view in the educational controversy was a needed contribution. The good citizen of a democracy will promptly read a similar preface by an "essentialist"—if he can find one so convincingly written.

EVELYN LUCHS.

Spinoza and Modern Thought

THE PSYCHOLOGY AND ETHICS OF SPINOZA. *By David Bidney. Yale University Press, $3.75.*

THE APPEARANCE of this volume at a time more than three hundred years after the date of Spinoza's birth is eloquent tribute to the greatness of the man. It is also an indication of the permanent vitality of Spinoza's thought and of its power to influence the thinking of each succeeding generation. The *Ethics* must surely be reckoned among the great books of the world. True, it has rarely been read outside of small academic circles, the chief reasons being that it is too difficult for the layman to follow and its style is unattractive to the average reader. Nevertheless, the influence of the book has become widespread. It can be seen in most of the more important doctrines of philosophy and psychology with which our modern age is familiar.

Students of Spinoza will be grateful for Dr. Bidney's book. It is a clear, thorough and critical exposition of Spinoza's doctrine of the emotions, together with an illuminating account of the way in which this doctrine has influenced modern theories of psychology and ethics. His approach to the study of Spinoza is unique. The usual method has been to begin with a discussion of the metaphysics and to proceed thence to a consideration of the practical questions involved. As a result, the true significance of Spinoza's thought in relation to the developments of modern science has often been overlooked. Dr. Bidney begins with an account of Spinoza's conception of the emotions. He insists that "the originality of Spinoza consists in the fact that he for the first time applied the doctrine of laws of becoming to the mind as well as to the body—a point which modern historians of psychology seem to have missed."

By thus bringing to light his conception of natural law which governs the activities of the mind no less than the movements belonging to outer nature, Dr. Bidney presents Spinoza as a thinker who is essentially modern in spirit, and in this respect belongs to the Renaissance rather than to the Middle Ages. The author takes issue with those historians who would have us believe that Spinoza is "the last of the medievalists." He is equally opposed to the position of those who, reading Spinoza in the light of subsequent philosophy, find in him the forerunner of modern thinkers of the type of Hegel and Marx. His own view is midway between these two positions. Spinoza is, for him, a thinker who had accepted the findings and the spirit of Renaissance science and tried to combine these with some of the best philosophical traditions of his spiritual heritage. The combination was not an easy one, and Spinoza's efforts to achieve it gave rise to most of the inconsistencies which appear in his teachings.

The significance of Spinoza's doctrine of the emotions for modern psychology lies in his mechanical conception of the soul. Unlike the philosophers of ancient Greece, he does not find any irrational elements in the soul. His departure from the Scholastics is indicated by his rejection of the notion of final ends. His conception has much in common with the James-Lange theory of the emotions but, contrary to the opinion of several modern writers, has little in common with the teachings of Freud. There is no doctrine of the unconscious in the writings of Spinoza.

In the field of ethics, we are told, Spinoza was the first of the moderns. He introduced something that was revolutionary in moral theory. He was the first to identify virtue in man with his power of self-preservation. All values are, in a sense, survival values. For this reason it may be said that he anticipated the doctrine of the "survival of the fittest," although the author is careful to point out that Spinoza did not follow this doctrine to its logical conclusion. He tried to combine it with the ethical teachings of the Stoics and the moral principles of the Hebrew writings.

Although Dr. Bidney's book is written primarily for students of philosophy and psychology, it can be read with great profit by many whose interests are not confined to these fields. It contains a wealth of information not only about Spinoza but also about the way in which Spinoza's problems have been treated by many modern and contemporary writers. For example, a subheading in one of his chapters is "Spinoza, Albert Einstein and Abraham Lincoln on Determinism, Freedom and Slavery." It is a pleasure to recommend a book of this type to serious-minded readers.

CHARLES H. PATTERSON.

Still a Hero

GEORGE WASHINGTON. *By Nathaniel Wright Stephenson and Waldo Hilary Dunn. 2 vols. Oxford University Press, $10.00.*

SO MUCH has already been written on the life and times of Washington that any new biography must at the outset overcome the problem of satiety. Professors Stephenson and Dunn have remembered this in trying to present their picture of Washington. They have not tried to glean any new material from this well worked field, but have sought to show the man himself, from the individual and personal point of view.

Too many books on Washington, Dr. Dunn points out, have lost the man in the maze of great events of history that enveloped him. Too many others, it might be added, have tried to picture him as an everyday human and have fallen short into the category of overpopularization.

The present biography steers reasonably well on a middle course between these two dangers, recognizing that while Washington was human he was not an everyday human. However, most readers will probably find these volumes something less vital than such a work as Carl Sandburg's life of Abraham Lincoln or Allan Nevins' Hamilton Fish or Grover Cleveland. Possibly this is because Dr. Dunn and the late Dr. Stephenson remain primarily scholars, and their approach to the subject remains primarily academic rather than literary.

In organization and fullness of detail, however, their work is excellent. They have brought out quite unmistakably the importance of his times to the development of Washington's character—the frontier struggles of the French and Indian War, which gave him valuable military experience and showed him the basic flaws in the system of loose confederation under which the colonies lived; the Revolution, which ended "that spasmodic self-distrust which hitherto had alternated so strangely with a violent self-confidence" and made his leadership henceforth keen and decisive; and the love of land that remained with him all his life, fanned by state ambitions to expand westward.

Washington's power as a leader in war and peace, the authors remark, lay in his ability to "recognize all the weaknesses of human nature without either sinking to their level or scornfully deriding them." He demonstrated this by his handling of a long succession of inferior or contentious men, from the royal governors of colonial Virginia through the bickering Continental Congresses of the Revolution to the nascent party battles of the new republic. Washington was always the cohesive force behind the warring elements that threatened to precipitate chaos.

In lesser men the obstacles that pettiness and greed among his fellow workers threw in his way would have bred defeat. In Washington, the doubts and discouragement of these experiences always "were crossed by a high faith in the people as a whole, by an old-time confidence that the noble aristocrat is a human reality; a most realistic appreciation of the lowliness of ordinary motive joined with a confidence that at times humanity could be wonderfully extraordinary; utter contempt for graft and profiteering, but great tolerance for mere weakness and misfortune; a widely ranging belief in the right of every man to his own convictions and to freedom in expressing them."

This is the man that the authors have pictured. This is such a man as Chateaubriand said carries in his hand not his own destiny but that of his country. The latest history of Washington shows that time has not exaggerated his greatness.

WILLIAM F. SWINDLER.

Books in Brief

SHANGHAI: CITY FOR SALE. *By Ernest O. Hauser. Harcourt, Brace & Company, $3.00.*

Despite its somewhat overlurid title, Mr. Hauser has written a balanced and revealing history of the rise and fall of the Chinese port where white economic imperialism came to fullest flower. It is not a pretty tale. The foreign taipans, making quick and often huge fortunes out of their commercial ventures, are shown to have had little interest in the welfare of China. What they were after was a position of special privilege, in part based on extraterritoriality and in part on the peculiar political status of the International Settlement, from which they could extract the maximum profits. The Japanese have brought all that to an end, but Mr. Hauser makes it clear that if the Japanese had not done so in 1937 the Chinese would have only a few years hence. There is one important gap in the book; it says little or nothing about the work of the missionaries, the one group of foreigners who have not been in Shanghai to get theirs while the getting has been good. It is a strange omission. One wonders whether it conveys by indirection Mr. Hauser's estimate of the importance of missionary work.

WITHOUT FEAR OR FAVOR. *By Neil MacNeil. Harcourt, Brace & Company, $3.00.*

The assistant managing editor of the *New York Times* has written an enlightening account of the way in which American newspapers are produced. It is also an argument in support of the thesis that the newspaper does a better job in presenting the news "without fear or favor" than its critics believe. In reality, however, Mr. MacNeil paints the picture of the *New York Times* as he sees it, and then by implication asks his readers to believe that most other papers are like that. Very few of them are. Aside from students in schools of journalism, one can't help wondering who is interested in books of this sort. Perhaps it would be a good thing if more of us were, but if we were it may be doubted whether such a roseate report of newspaper practice as this would obtain wide credence. Mr. MacNeil does admit to doubts on two features of newspaper work. He doubts the value, or at least the necessity, of the editorial page, and he suspects that a good many sports writers graft from the promoters of the sporting events they boost. He doesn't think much of the American Newspaper Guild, but he acknowledges that it has helped to raise wages which badly needed raising.

"MR SECRETARY." *By Ben Ames Williams, Jr. The Macmillan Company, $2.50.*

In this strange and provocative book Mr. Williams attempts to write a life of Edwin M. Stanton, Lincoln's secretary of war, as Stanton himself might have written it. He believes that Stanton was unbalanced at times and always driven by a genius that was close to madness. He believes that he could persuade himself of the rightness of any course pursued to gain a righteous end, and that any end desired by Stanton became *ipso facto* righteous. He believes that Stanton ruined McClellan and deliberately prolonged the war in order to insure that the south should be not merely defeated but pulverized. He believes (with Eisenschiml) that he was deeply involved in the plot to assassinate Lincoln. That Stanton was an enigmatic figure can hardly be denied, but that he was any such pathological monster as Mr. Williams has depicted few will believe. It is time, however, for a new and serious study of the war secretary.

MATTHEW PRIOR—POET AND DIPLOMATIST. *By Charles Kenneth Eves. Columbia University Press, $4.00.*

Equally as wit, poet and diplomat Matthew Prior was an important man in the England of King William and Queen Anne. But he has no place in today's historiography, and his considerable poetic output is now familiar only to specialists in "classical" English literature. Even they do not read what he thought his masterpiece, *Solomon,* which John Wesley so much admired and Samuel Johnson, in spite of his generally severe judgment of Prior's work, declared to be full of "instruction and delight." This biography of him, one of Columbia University's "Studies in English and Comparative Literature," is a scholar's work for scholars, based on primary sources and concerned to present its subject within his complex setting. It gives a very just and complete picture of Prior in all his public capacities and assesses generously both his poetry and his political intrigues. His private life it treats scantily, chiefly perhaps because Dr. Eves is too scrupulous a scholar to allow his imagination to outrun the data, and partly, one suspects, because he does not consider it the biographer's function to probe the soul and the intimate emotions of his subject. But one is inclined to disagree with his suggestion that Matt had in him the makings of a great poet. A man of parts Prior undoubtedly was, and a skillful versifier, but even a sympathetic reading of the many samples of his work included in this volume fails to disclose any latent poetic greatness.

Books Received

The Earth Speaks. By Princess Atalie. Revell, $2.50. A book of Indian legends—more or less synthetic, one suspects—chiefly having to do with flowers and plants and giving belated recognition to "our Nunnehi, the Little People from the Fairyland, who possessed magic knowledge of the earth force so essential to our chemical existence." The "Princess," a Cherokee from Oklahoma, is a musician and lecturer of wide repute. Not much of her natural history is as bad as the explanation of how the lobster became red.

Of Human Kindness. By Ruth Comfort Mitchell. Appleton-

Century Co., $2.00. Now that the fortunes of the Joad family have introduced the central valley of California and the Okies to America, it will be only fair if some attention is given to another novel which, without arguing the case or attempting any social criticism, makes a different pattern out of some of the same elements. The old settlers are at the center of this picture and the migrant workers on the margin, but a young Okie marries the daughter of one of the substantial farmers (against parental protest, to be sure) and there are no very disastrous results. The general atmosphere is that suggested by the title.

The Hopi Child. By Wayne Dennis. Appleton-Century Co., $2.50. Sponsored by the University of Virginia's Institute for Research in the Social Sciences, this monograph first gives a general view of the culture of the Hopi Indians in Arizona, who are probably less affected by external influences than any other Indian group in the United States, and then presents the results of an intensive study of child life, including care, behavior, education, games and individual case studies.

Karl Barth, Das Ende einer theologischen Existenz. Von Prof. D. E. Hirsch. Göttingen (no publisher). In a 16-page pamphlet, cast in the form of a "letter to a foreign friend," a nazi professor replies to a letter by Barth published in the French *Foi et Vie* for December 1939. He undertakes to show that, in criticizing the nazi regime, in declaring for democracy, and in identifying the cause of England and France against Germany with the interest of humanity and Christianity, Barth has abandoned his own principles and achieved his own extinction as a theologian.

The Second Duma, A Study of the Social-Democratic Party and the Russian Constitutional Experiment. By Alfred Levin. Yale University Press, $3.00. The Second Duma, which was in session during the first six months of 1907, was an important episode in the revolutionary process which began with the "first revolution" of 1905 and the First Duma of 1906 and culminated in the great revolution of 1917. Aside from the fact that the government always made concessions too late to do any good, the reforms offered in the two dumas were vitiated by the determination of the ruling class to maintain the substance of autocracy and bureaucracy while making meaningless conciliatory gestures in deference to the demand for popular rights. This very detailed study, the first in English on such a scale from the original sources, gives a thorough analysis of the revolutionary forces and parties as of 1907.

A Companion to the Summa. Vol. III, The Fullness of Life. By Walter Farrell. Sheed & Ward, $3.50. (To be reviewed.)

Rulers of the World. By Maurice Crain. Thomas Y. Crowell Co., $2.50. Biographical sketches of fourteen men who are, or recently have been, at the head of nations. Of course Roosevelt, Chamberlain, Hitler, Mussolini and Stalin are there. Franco, Cardenas, de Valera and Chiang Kai-shek are properly included. Winston Churchill's claim to a place among the "rulers" might be challenged. Gandhi is the only one who is the head of a government.

Church and State in Russia, The Last Years of the Empire, 1900-1917. By John Shelton Curtiss. Columbia University Press, $4.00. (To be reviewed.)

Social Psychology. By Charles Bird. Appleton-Century Co., $3.50. (To be reviewed.)

Industrial Conflict, A Psychological Interpretation. Edited by George W. Hartmann and Theodore Newcomb. Cordon Company, New York. (To be reviewed.)

What Am I Living For? Compiled by Esther Harkins. Lake Raley, 505 Fifth Ave., New York, $1.25. Nearly two hundred "distinguished and outstanding" persons have contributed brief answers to this question. They range from E. Stanley Jones to Bernarr Macfadden, from Al Jolson to Gifford Pinchot. Whether opera stars, radio commentators, missionaries or industrialists, most of them testify, in variety of phrase but with remarkable unanimity of sentiment, that the ruling purpose of their lives is to "help others" or to "make the world a better place to live in." So may it be.

Some Gleanings from Life. By Robert E. Truhlar. Christopher Publishing House, $2.00. Brief essays, reflections, comments and criticisms on life. The author expresses the ideas which he considers the winnowed wisdom of his experience.

Since Fifty, Men and Memories 1922-1938: Recollections of William Rothenstein. Macmillan, $5.00. (To be reviewed.)

CORRESPONDENCE

The War in Norway

EDITOR THE CHRISTIAN CENTURY:

SIR: I am seriously disappointed with the revelation of your point of view as given in the editorial, "Scandinavia Between the Millstones." You seem to find no difference worthy of notice between the British and German violation of Norwegian neutrality. Here are the facts as I gather them from the papers. The British put mines in the sea, a technical and actual violation of neutrality but one calculated to harm only the nazi trade. The nazis sent their troops into Norway, killed those who opposed and soon were bombing communities. Another violation of neutrality but surely on another level.

The British laid mines on Sunday night and on Monday night the nazis were on the way. But your conclusion that one led to the other is absurd. On the face of it such staff work as was represented by this lightning stroke must have taken weeks of effort. Today's paper records the word of a correspondent from Oslo who tells us that nazis in disguise were in Oslo three days *before* the British laid the mines.

The British violations of neutrality have in no case cost a life and seldom if ever property. The nazi violations have cost both and in large amounts.

I do not think a fair appraisal of the situation will justify the findings of your editorial, both at fault and one no worse than the other. We don't want to get into the war, we agree. But let us try to be fair to the British even though we want to feel it is not our war.

Chestnut St. Baptist Church, Philadelphia, Pa. ARTHUR C. BALDWIN.

[Obviously there is a vast difference between the kind of invasion of Norwegian neutrality involved in the sowing of mines by the Allies and the kind involved in the German invasion. The only point which the editorial in question sought to make was that Norway's neutrality had been invaded by both sides. If there is to be discussion of the relation between the Allied action and the German action, then account must be taken of the avowal by Mr. Churchill in Parliament that the action in sowing mines was designed to "provoke" Germany into an extension of the war.—THE EDITORS.]

Divisive Orthodoxy

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with deep appreciation Dr. Straton's article, "Orthodoxy—A New Phase," in your April 17 issue. Its analysis and discrimination are excellent. I would take issue only with the fiat, "It is obvious that there can be no modern orthodoxy that does not believe in the deity of Jesus, that does not hold that the Man of Galilee is the second person in the Trinity." Here is a dogmatic statement that is both gratuitous and divisive. It revives an age-old controversy that would still imperil the unity of the church. Who knows what "the second person in the Trinity" means? Whatever the conception, it seems devoid of vitality today. Then, the phrase, "the deity of Jesus," is another obscure, if not divisive, term. Deity is the Supreme Being of God. Do we not need to guard the distinction between the Supreme Being of God and the Supreme Incarnation of God? Otherwise, we do violence to both the Deity and the Incarnation. Christ did indeed claim to be the Supreme Revelation of God in the flesh, but he certainly

never claimed to be the Supreme Being of God. And he knew nothing of a "Second Person in the Trinity." He never said, "He that hath seen me hath seen the Second Person in the Trinity." He did say, "He that hath seen me hath seen the Father." That seems to mean, seen the revelation of the Father in my life. If Jesus had known himself to be Supreme Deity (rather than the Supreme revelation of Deity), he would hardly have said, "My Father is greater than I."

Why divide Christendom with this ancient and obscurantist controversy? At best it would seem wise not to venture beyond the manifest claims of the New Testament, and so to keep a reverent silence.

Claremont, Calif. ARTHUR BARDWELL PATTEN.

Let's Look at the Record

EDITOR THE CHRISTIAN CENTURY:

SIR: A number of correspondents who are amazed at the tolerance for the Pilgrims depicted in the article "Back to What Forefathers?" (March 27 issue), have difficulty in reconciling that picture with commonly held reports that the Pilgrims hanged witches and penalized husbands for kissing wives on Sunday, citing "blue laws" in their letters. May I say that Plymouth Pilgrims suffer from a widely distributed set of Connecticut "blue laws" which, by the way, are for the most part fictitious. The most extreme of these were the product of the imagination of a man named Peters who was expelled from the Connecticut colony and wrote a fake set of "blue laws" to revile the colony in revenge.

To exonerate the Plymouth Colony, I have before me, for instance, a copy of "Records of the Town of Plymouth" from 1636 (the first year laws were made and recorded) to 1705 and there is no law prohibiting a man kissing his wife on Sunday or any statute approaching this in preposterousness. On the other hand I note that in 1671 a law was passed prohibiting "conjugal violence." Either a man or his wife could be fined ten pounds for striking his or her mate. This was far in advance of English laws and other laws of the day.

As to witchcraft the Plymouth colony had only two cases brought to court. One, Mrs. William Holmes of Scituate, then a part of Plymouth Colony, was charged by Mrs. Joseph Sylvester with witchcraft (conversation with the devil). Result: *Mrs. Sylvester* was fined five pounds for slander! She was compelled finally to confess her slander and pay Mrs. Holmes costs and charges. This was in 1661.

The only other case was that of Mary Ingham, also of Scituate, who when brought to trial before a jury of twelve men in 1677 was acquitted. Remember that at this time Christendom was mad on the subject. In the seventeenth century Protestant Geneva slaughtered 500 witches; Massachusetts Puritans, with twice the population, hanged 19 at Salem. Intolerance on all sides was rife. Virginia made Unitarianism a capital crime and New York did the same for Catholicism. Europe is said to have killed by torture more than 250,000 "witches" within a 100-year period. If we are careful, as we should be, and distinguish between Pilgrims and Puritans we can still say to bitter-end conservatives, "Back to What Forefathers?"

Church of the Pilgrimage, CARL KNUDSEN.
Plymouth, Mass.

Federal Union--Only for the Rich

EDITOR THE CHRISTIAN CENTURY:

SIR: Clarence K. Streit's *Union Now* has a showy speciousness which, like the golden casket in "The Merchant of Venice," will no doubt capture the minds of a good many people by its plausible exterior. Unfortunately this apple, too, appears to be rotten at the core. From the viewpoint of the great wealthy democracies, "Union Now" is the thing: in fact, no group of robber barons would object to the establishment of a protective association and the building of an electrified fence around their ill-gotten gains. The trouble with federal union is that it is a sugar-coating for a pill that contains all the monstrous evils it purports to cure—autocracy, class antagonism and intolerance.

Outwardly democratic union looks like a humanitarian ideal; examined in all its implications it is nothing less than democratic dictatorship. Actually interdemocracy federal union is based on the selfish notion that democracy is the only way of life and that unless non-democratic peoples see fit to conform to our way of thinking and living they will be world outcasts, presumably subject to the same conquest, subjugation and exploitation as the other 600,000,000 "inferior" peoples now under democratic "supervision."

Democratic union presumes that democracy is a coat that will fit all wearers. It takes no account of the intimate relationship between great national wealth and democratic government—somewhere in his vast studies it must have occurred to Mr. Streit that it is no mere accident that the only great nations having democratic governments are nations which possess or control a superabundance of arable lands and natural resources. Nor does it make allowance for religion—obviously it is not chance alone that has brought democracy only to Christian nations.

A federal union of the democracies is in effect an exclusive club for rich men of certain races and religions. "Outsiders" may gain admittance only at the pleasure of the "elite" and upon compliance with certain radical and often impossible conditions. It is a fenced-in estate where beggars can enter only when they clothe themselves in golden robes and arrive in limousines.

Cincinnati, Ohio. C. W. ENDERSON.

No More Labels!

EDITOR THE CHRISTIAN CENTURY:

SIR: One finds oneself nodding assent to much of the article by Hillyer H. Straton in your April 17 issue. It is a fair evaluation of a recent acute struggle. The four "essentials" are well stated, and could be subscribed to by many who would like to see a united front against a non-Christian world order. Until we come to the last sentence! Is this an attempt to revive an ancient cleavage by the use of a new label? I hope not. Labels are too easily misunderstood, and too provocative of strife.

We do need more attempts of this kind, however, to find a common ground for our faith as Christians.

Seventh Day Baptist Church, PAUL S. BURDICK.
Leonardsville, N. Y.

Rights for Parents

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "The Test of a Teacher," says some things I have wanted said for some time. I come from a family of school teachers and am continually becoming indignant about the exorbitant demands which in these days are made upon teachers. Nevertheless, you are right in saying that "teaching cannot be departmentalized to an extent that makes irrelevant everything about a teacher except his ability to teach his subject." As a matter of fact the moral standards of a teacher who has "ability to teach his subject" are of much greater importance than those of the incompetent teacher for whom the pupils have little respect anyway.

I should like to have you help to formulate a bill of rights for parents. I want teachers to have every freedom rightfully theirs, but do parents have any right to say what kind of personalities their impressionable and inexperienced high school-age children shall be directed and molded by during a large part of their days?

Hamilton, N. Y. LAURA F. SPARLING.

How Cold Is the Mutton?

EDITOR THE CHRISTIAN CENTURY:

SIR: May a heretic be permitted this brief comment on Dr. Straton's brilliant statement regarding the "new orthodoxy" in The Christian Century of April 17? "No one can make yesterday's cold mutton into tomorrow's lamb cutlets." These words are spoken by the heroine of William Somerset Maugham's "The Constant Wife" in the last act of that witty comedy.

Newburgh, N. Y. KARL M. CHWOROWSKY.

South's Liberals Affirm New Deal

Welfare Conference Calls for Economic Democracy—Scores Poll Tax, Color Bar—Mrs. Roosevelt Speaks

(Correspondence from the New South)

NASHVILLE, April 20.—The Southern Conference on Human Welfare met in Chattanooga with more than 1,000 delegates representing every shade of the progressive movement in the south. Representatives of both races sat together without segregation, taking equal part in the program, in committee action and in all else. There were no disgraceful incidents such as were caused at the Birmingham meeting last year by a small group of reactionaries in that city. Certain legionnaires tried to persuade the commission which has charge of the Chattanooga auditorium to compel segregation but were unanimously voted down. The only evidence of racial feeling was the empty galleries on the night Mrs. Roosevelt spoke. She drew a crowded house at Birmingham last year, but this year the galleries reserved for the public were quite empty, due no doubt to the fear that Negroes would be found sitting there with whites.

* * *

Young Radicals on Good Behavior

The conference was forthrightly progressive but constructive. The small group of youthful radicals, which had its say in the youth meeting preceding the conference, failed to create a single episode in the conference proper. They were treated with good-natured tolerance. The reactionary element, of course, failed to appear. All efforts to inject political partisanship, such as the attempt to have representatives of political groups sit on committees, were overwhelmingly voted down. The tolerant, progressive and courageous spirit of President Frank Graham of the University of North Carolina characterized the proceedings, though he nowhere dominated. Over his protest, Dr. Graham was reelected to the presidency of the conference.

* * *

Ovation for Mrs. Roosevelt

Highlights of the program were the addresses of Mrs. Roosevelt, Maury Maverick, mayor of San Antonio, and Barry Bingham, owner of the Louisville *Courier-Journal*. Mrs. Roosevelt received an ovation. Maury Maverick's address was universally voted as worth the trip to Chattanooga—bold, tolerant, challenging to the forces of justice, equity and righteousness and devastating to racial and class prejudice, low labor standards and hide-bound party loyalties. He was given a citation for progressive leadership. Dr. Will Alexander, administrator of the Farm Security Administration, was awarded the Jeffersonian medal for leadership in cultivating interracial good will and promoting the cause of the tenant farmer, which went to Justice Hugo Black last year.

* * *

Call for End of Poll Tax

The focal point of all discussion was the poll tax, the abolition of which is the symbol of the new freedom in the south and the battle cry of the forces of social reform. The Old South alone still imposes the poll tax as a condition of franchise, and the region's poverty effectually disfranchises the majority of its citizens. Bourbons like Cox of Georgia and Smith of Virginia are elected by votes numbering only one-tenth to one-twentieth of the votes polled by representatives from states without the poll tax. Barry Bingham, young millionaire publisher of the Louisville *Courier-Journal*, made the key address on abolition of this medieval and undemocratic law.

* * *

No Radicalism in Evidence

The conference was distinctly New Deal, pro-union and anti-war. President Roosevelt's name received rousing cheers at every mention, John L. Lewis' rated a hearty cheer, Cactus Jack Garner's received ironic laughter, William Green's name got only respectful silence and Tom Dewey's was ignored. Yet there was no extreme radicalism evident.

The resolutions summed up the mind of the conference so admirably that they aroused little discussion. They upheld the wage-and-hour law and the Wagner act, and supported the right of labor to organize; emphatically supported civil liberties; deplored dictatorship, whether nazi, communist or industrial; called on Congress to enact a health bill that would insure adequate medical aid to the poor; warned against all war propaganda, especially that of the Allies because of our sympathy for them as against Hitler; asked that the Scottsboro case be reopened; advocated increases in appropriations for work relief, tenant purchase, farm credits and housing; emphasized strongly abolition of all inequities in education, wages and status for Negroes; advocated the conservation of natural resources; viewed "with grave alarm" the rise of anti-Semitism; approved the organization of cotton tenants, the proposed federal anti-lynching legislation and the NYA; condemned "the anti-labor, anti-democratic and anti-American National Association of Manufacturers and other undemocratic forces."

* * *

Constructive Forces Mobilized

The resolutions declared that 1940 is a "crucial year" in determining whether the forces of progress, social welfare and essential democracy (as measured by its economic results) shall go forward in securing jobs, security and peace, and urged each member and each group to work in their own community and their own way to support progressive candidates, secure registration and the payment of poll taxes and get out the vote of all progressives.

ALVA W. TAYLOR.

France Has New Family Code

Primary Purpose to Raise Birth Rate —Significant Social Consequences Foreseen—'Soak the Childless'

(Correspondence from Western Europe)

NICE, April 11.—Even more portentous, possibly, at least in its implications, than the more conspicuous events that are today occurring in northern Europe, is the family code which has gone into full effect in France this month. For although the new legislation, which takes up nearly 60 pages in its full text, starts moderately and is intended primarily to raise the birth rate, its social consequences will be far from slight.

In short, the new family code provides family allowances for the first-born and subsequent children, apportions taxes more heavily on childless couples and bachelors, and aids young people to get a start on the land. The motive underlying the laws is partly one of social improvement in its broad aspects; but something of the sort had to be done, it was felt, in view of the fact that in half a century the average number of births annually had dropped from 1,000,000 to 600,000.

* * *

Premium Paid at Birth of First Child

Abortion is suppressed more rigorously and moral standards better safeguarded, yet the code is essentially anything but negative. Subsidies are granted in four different ways. First, a straight premium is paid to parents for the birth of their first child, provided it is born alive, is legitimate, has French citizenship, and the parents have been married not more than two years. The amount of the premium is set at twice the computed monthly average of wages in the particular department of the country in which the family resides, and must in any case not be less than 2,000 francs, or about $47. It is payable in two installments, the first at birth, the second six months later if the child is still living.

* * *

Family Allowances For Earners

Of greatest significance is the section providing family allowances to those whose chief source of income is their work—professional, industrial or agricultural. These allowances are payable to those having charge of two or more children, whether they are parents, relatives or guardians, and are continued until the youngest child has completed his compulsory schooling or has reached his 17th birthday. The allowance is fixed at 20 per cent of the average monthly wages in the department for the second child, 30 per cent for the third, and an additional 20 per cent for each additional child. An interesting feature is that payment may be delayed or stopped altogether if it is established that the children are being raised under manifestly bad conditions of lodging and nourishment. Those

eligible to receive these allowances pay monthly or weekly "dues," with salaried workers and employers sharing payments, and the state bearing roughly two-thirds of the cost of building up the "caisses," or local funds.

* * *

To Help Settle The Land

Though France is primarily agrarian, the tendency toward urban living needs to be checked, and thus farm life is being made more attractive. State loans are given to young couples desirous of marrying and settling on farms. To receive such a loan, the couple must be between 21 and 32 years of age, in good health, and of French citizenship. The man must have completed his requirements of military service, and must have worked for at least five years on a farm or at an agricultural school. The couple must furthermore give a written pledge to work their land for at least six consecutive years.

The loan may vary from 5,000 to 20,000 francs ($120 to $475), and can be used only for farm expenses. Interest is charged at 4.25 per cent, and the loan is repayable in 20 semi-annual installments. But in the event of the birth of a child, a reduction is made on all remaining installments, and this reduction increases with every child born, until with the birth of the fifth child the debt is considered canceled.

Finally, for families having one or more children and lacking means to bring them up properly, an allowance is available of not less than 25 francs (60 cents) or more than 50 francs a month per child.

* * *

'Protection of The Family'

The section of the vastly detailed code which deals with family protection strengthens the anti-abortion laws in general, and provides that even legal abortion can take place only upon the advice of a physician after having consulted two colleagues and having presented statements signed by them to the effect that the life of the mother is at stake. Provision is made for state supervision and licensing of maternity homes, and the various departments of the country are required to organize the national fight against infant mortality. Lengthy rules are set forth governing the adoption of children, and heavy penalties are imposed on the selling of drugs, immoral literature, and, without extended safeguards, alcohol. Sociology, or at least elementary social laws and institutions, must be taught in the schools, and all are henceforth to be given thorough medical supervision.

* * *

Soaking the Childless

Fiscal measures occupy the third and final section of the code. These modify inheritance taxes in favor of families with children, while cracking down on childless families, single persons, and divorced persons without children. These new taxes are progressive, and range, for a single person, from three to 20 per cent of the taxable estate. Various indirect taxes are also raised to higher levels to provide revenue for this moderate, elementary, but nonetheless revolutionary program of family subsidies.

DEVERE ALLEN.

Denounce Taylor Ambassadorship

Evangelical and Reformed Iowa Synod Passes Strong Resolutions—Many Conventions in Des Moines

(Correspondence from Iowa)

DES MOINES, April 17.—The annual meeting of the Iowa synod of the Evangelical and Reformed Church was held in St. John's Church, Ackley, Iowa, April 9-12. The synod is composed of nearly 90 congregations of Iowa, representing about 17,000 members. Highlights of the sessions were: the opening address by the president of the synod, Rev. A. F. Koelling of Burlington, entitled "The Voice of Authority in an Age of Confusion"; the anniversary banquet commemorating the 215th anniversary of the Reformed Church in the U. S., the 100th anniversary of the Evangelical Synod, and the 50th anniversary of Hungarian work in the Reformed Church. Speakers at the banquet were Dr. L. W. Goebel of Chicago, president of the church; Dr. P. T. Bolliger of Madison, Wis.; and Rev. L. H. Gunnemann of Tipton, Iowa, who sends report of the meeting.

Two resolutions of special interest were passed. One resolution expressed strong disapproval of the President's action in sending Myron C. Taylor to the Vatican as his personal representative. A copy of this resolution was sent to President Roosevelt, and an overture was sent to the General Synod of the Evangelical and Reformed Church meeting at Lancaster, Pa., in June, requesting that the General Synod pass a similar resolution. The resolution and the overture received the unanimous support of the synod. At its closing session, the synod passed a resolution expressing opposition to the entrance of the United States into the present European conflict.

* * *

Many Conventions In Des Moines

Des Moines is a great convention city (322 in 1939) and just now a number of religious gatherings are scheduled here. The Disciples of Christ recently held their annual convocation at the University Church for the pastors of the state, with 115 in attendance. The guest speakers were Dr. Charles B. Tupper, of Springfield, Ill., and Dr. Harry L. Ice, of Kansas City. Dr. David I. Berger, of Coe College, led the devotional meetings.

Next week, the annual convention of the State Sunday School Association will be held here. For several years previously, the convention has been held in two sections, with duplicate programs, for the eastern and western portions of the state; but this year's gathering is the 75th and the diamond jubilee is to be observed by one great gathering at the University Church of Christ. Among the speakers will be the following out-of-state guests: Dr. Hornell Hart, of Duke University; Dr. Bernard C. Clausen, of First Baptist Church, Pittsburgh; Dr. Harry Munro, of the International Council, Chicago; Dr. Frank Lindhorst, Dr. Abbott Book, Mrs. E. E. McClintock, all of Chicago; and Miss Pearl Rosser, of Philadelphia. The Iowa council of church

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women are cooperating in this convention and their annual meeting will be held on Wednesday afternoon. Mr. O. G. Herbrecht, of Des Moines, is general secretary of the state association.

* * *

Baptist Young People Will Meet

The annual meeting of the Iowa Baptist Young People's Convention is to be held the week end of May 10-12 at the Forest Avenue Baptist Church (of which the writer is pastor). Dr. Charles Carman, of Chicago, is to be guest speaker at the convention. Rev. William Allen, of Council Bluffs, will bring the closing message on Sunday afternoon. James N. McClelland, a member of Forest Avenue Church, is president of the convention.

* * *

Dr. Judd Stirs Iowa

The first week of April, Dr. Walter H. Judd was the speaker for the city's public forums. He made many addresses, for in addition to his forum schedule he spoke for several other groups and made some out-of-town appearances, including one at Simpson College, Indianola. Dr. Judd has had a distinguished career as a medical missionary in China, and brought first-hand information of the situation there. He blames America for supplying 85 per cent of the essential materials Japan must have for the conduct of the war. One of his extra appearances was before a largely attended meeting of the Des Moines ministerial association. The ministers were greatly moved and instructed the association's committee on public affairs to formulate recommendations. Accordingly, this committee sent out a letter to all the pastors, urging three things: first, that every pastor should endeavor, either by sermon or whatever other method he might select, to acquaint his people with the Chinese situation, as Dr. Judd had presented it to us; second, that our people be advised to inquire, when purchasing goods, as to the source of their manufacture, and to refuse to buy Japanese-made articles; and third, that every church that has not recently done so be asked to send an offering for Chinese relief.

* * *

An Experiment in Education

The public schools of Des Moines are cooperating in an experiment in progressive education. During the summer a six weeks' course for elementary and secondary teachers is to be held at the Roosevelt High School. It is expected that about 150 teachers will be in attendance. The venture is called a "summer workshop" and an effort will be made to get away from customary summer school procedure of listening to lectures. The list of leaders includes some outstanding names in the educational world. Drake University is cooperating in this course and university summer school credit will be given to students for any work done in these sessions.

* * *

International Relations Meet at Grinnell

Programs are out for the sixth Institute of International Relations to be held at Grinnell College June 13-22. Dr. Stoddard Lane, of Plymouth Congregational Church, is chairman of the faculty committee. The strong faculty chosen for this institute includes, among others: Rabbi Ferdinand Isserman, Samuel Guy Inman, and Heinrich Bruening, chancellor of Germany under President von Hindenburg. The theme selected for the institute this year is "America's Responsibility for Achieving Peace."

WARREN C. TAYLOR.

Broadway Church Marks Centenary

Unveil Tablet for Dr. Jefferson, Long Pastor of 'Tabernacle'—Newark Conference Asks Exemption for C.O.'s

(Correspondence from New York)

NEW YORK, April 22.—Broadway Tabernacle Church, Manhattan, has been celebrating its 100th anniversary the past week. Last Sunday morning the minister, Dr. Allan Knight Chalmers, said in his sermon entitled "Choosing Our Tradition": "Anniversaries give us not only something to go back to but something to live up to. We of the Broadway Tabernacle Church must make of the present a link in the chain between a glorious past and a victorious future, tempered and built to stand the test of a great tradition we have dared to accept." On Wednesday Dr. Oscar D. Maurer, pastor of Center Congregational Church, New Haven, and moderator of the General Council of the Congregational and Christian Churches, spoke at a "fellowship service," the closing gathering of the week's celebration. A bronze tablet was unveiled during this service which memorialized the 30-year leadership of Dr. Charles E. Jefferson as pastor of Tabernacle Church.

* * *

New York Presbytery Holds Session

Dr. W. P. Merrill, pastor emeritus of Brick Church, Manhattan, was elected moderator for a third term by the New York presbytery last Monday. Resolutions were adopted upon the death of Dr. John H. Finley, who was an elder in the First Presbyterian Church. The tribute said in part: "John Finley was at home and at ease with many men in many places because his native humanity and Christian faith were completely knit together. We record here our grief at his departing and our deep thanksgiving to God for his long, good life." Announcement was made by Dr. Theodore S. Savage, executive secretary of the presbytery, that the old Brick Church building on Park Avenue would be turned over to the Greater New York federation of churches and the American Committee for Christian Refugees for use as a refugee center.

* * *

Newark Methodist Conference Makes Report

The annual Newark Methodist conference was held in St. Luke's Church last week. Reports showed a net loss of 6,804 members in the past eight years, which was nearly a 10 per cent decrease. At the same time increases were reported in the salaries of 14 pastors. Over $110,000 in extra money was raised last year, $53,000 going into improvements and $57,000 to reduction of church debts. After pledging itself to "keep the United States out of war," the conference voted "to ask and claim exemption from all forms of military preparation and service for all conscientious objectors who may be members of the Methodist Church and for all who, believing themselves to be obeying God rather than men, find themselves in conflict with the state." A report from the Church and

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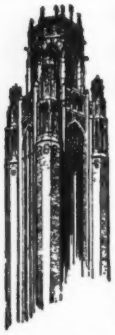

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Labor Committee was adopted, which declared: "The time has come when labor must institute a grand purge. Graft within its ranks is too prevalent and often eventuates in racketeering. Furthermore, labor ranks are split into two great factions, endangering the status of the laboring men in the eyes of the public. Organization in itself is no cure-all; it must be on a basis of absolute honesty and justice to all."

* * *

Non-Sectarian Group Will Aid Child Refugees

An organization known as the Non-Sectarian Foundation for Refugee Children, 1215 Fourth Avenue, which will place in American homes children arriving here under existing quota laws from war areas of Europe, was incorporated last week. In cooperation with Catholic, Protestant and Jewish refugee agencies, it will care for children eligible to enter under existing quota laws, but separated from their parents by reason of death, concentration camps or war conditions. Honorary vice-presidents include Mrs. Eleanor Roosevelt, Governor Lehman, Dr. Einstein, Bishop Tucker, Mrs. Dorothy Canfield Fisher and Homer Folks. Rev. Clarence E. Pickett is president and Owen R. Lovejoy is the executive director of the foundation.

* * *

Students Demonstrate For Peace

Over 10,000 students in the New York area held mass peace gatherings on Friday morning. Classes were canceled in Columbia, Barnard, New York University and many other institutions. Catholic University students did not participate, for while declaring that they were "staunchly for peace," they saw communist and nazi control in promotion of these meetings. As a part of the campaign a poll of students on the question of war relationships, conducted by the Columbia peace committee, revealed that 81.8 per cent of the students were against aiding the belligerents with armed force; that about 6 per cent favored such aid and that 12.1 per cent had no opinion.

The poll also showed that while 56 per cent of the students opposed aiding the belligerents with war materials, 35.5 per cent were in favor of such aid. As for war loans, 71.1 per cent voted against. Sentiment for and against increased armament was 45 and 44 per cent respectively, with the rest not voting. The poll revealed, however, that if increased armaments meant decreased funds for social welfare, only 23.9 per cent favored more armament, while 59.8 opposed.

* * *

And So Forth

Two active Brooklyn pastors died last week: Rev. W. E. Bourquin, pastor of Bethlehem Evangelical Church for the past 30 years, and Rev. David Miller, pastor of the Sixth Avenue Baptist Church for the past 21 years.

In Brooklyn, the largest Jewish community in the world, there was formed last week a Jewish community council representing over 75 lay agencies and Orthodox, Conservative and Reformed religious groups. Rabbi Israel H. Levinthal was elected president. This is the first Jewish organization that has ever attempted to combine the three religious groups and social agencies in a single cooperating body.

J. Henry Carpenter.

Churches Ask Taylor Recall

(By Religious News Service)

New York, April 20.—A movement to request President Roosevelt to recall Myron Taylor, the President's personal representative at the Vatican, is making headway among the Protestant churches.

Reports of actions by more than 25 Protestant church groups protesting the Taylor appointment or requesting Mr. Taylor's recall have reached Religious News Service. Such actions were taken by Methodist, Baptist, Presbyterian, Lutheran and Evangelical and Reformed conferences and by interdenominational groups.

Among the protesting groups were the Methodist ministers associations of Pittsburgh, Baltimore and Philadelphia; the California district of the American Lutheran Church; the Newark annual conference of Methodist Church; the Baptist ministers' conference of Washington, D. C.; the ministers' association of Berwyn, Ill.; the Protestant churches of Kenosha, Wis.; the Iowa synod of the Evangelical and Reformed Church; the Central Pennsylvania conference of the Evangelical Church; the men's missionary conference of the Ohio district of the American Lutheran Church; the Western New York synod of the Evangelical and Reformed Church; the Northeast Baptist ministers' conference; the classis of Newark of the Reformed Church; and the Druid Hills Baptist Church of Atlanta, Ga.

Also, the following presbyteries of the Presbyterian Church in the U. S. A.: Los Angeles, Topeka, Elizabeth, Buffalo-Niagara, Pittsburgh, Carlisle, Detroit, Philadelphia North, Iowa City and Alton, Ill.

Most of the protesting presbyteries have adopted an overture to the church's General Assembly, scheduled to convene in Rochester, N. Y., late next month, asking the body to go on record in opposition to the Taylor appointment. The overture was initiated by the presbytery of Alton, Ill., and has been sent to the more than 200 presbyteries of the church for approval.

A refusal to act on the Alton overture has, however, been voted by the presbyteries of Brooklyn, Omaha and New Castle, Del.

One leading Baptist clergyman informed Religious News Service that "the Taylor-Vatican issue" is "sure to come up for debate" on the floor of the Northern Baptist Convention, scheduled to convene in Atlantic City, May 21-26.

According to a prominent Baptist editor, both the Southern and National Baptist (Negro) conventions will "publicly protest" the Taylor appointment this summer.

Albion Professor to Head Adrian

Dr. Samuel J. Harrison, for ten years professor of religion and Bible at Albion College, has been elected president of Adrian College, also in Michigan. He succeeds Dr. Harlan L. Freeman, who is retiring as emeritus president.

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Security Following War, Allies' Aim

Britain and France Pledge 'No Separate Armistice'—New War Plans—Baptists Ask Peace With Justice

(Correspondence from England)

LONDON, April 3.—The news of the week, so far as this country and France are concerned, has gathered about the meeting in London of the supreme war council. Both in what is published of its deliberations and in what is not published but reasonably inferred that council marks a new beginning in the war. It is laid down without any ambiguity that France and Britain will not make any separate armistice, and will not even begin discussions with Germany "before reaching complete agreement on the conditions necessary to ensure to each of them an effective and lasting guarantee of their security." Besides all this the two nations undertake to maintain, after the conclusion of peace, a community of action in all spheres for so long as may be necessary to safeguard their security "and to effect the reconstruction in which other nations will unite."

At the same time this supreme council formed plans, which are not yet disclosed in detail, to intensify the blockade of Germany. Both in Paris and in London discussions are taking place between the governments and their representatives in the Balkan states, called home for this purpose. These are clearly related to the "Brenner" meeting, and may lead to new developments in the trade offensive. Everything points to the probability that France under M. Reynaud and this country are firmly set against any "peace-offensive" and are preparing for a new phase of this "somber righteous" war.

* * *

Baptists Look to 'Worthy Peace'

The council of the Baptist Union prefaces a statement upon the war with a record of the work of the Baptists on behalf of peace; this begins with the two sermons preached in German cathedrals by English Baptists in 1908. The statement says: "Britain is entitled to demand nothing less than the renunciation by Germany of her policy of military aggression, and that the sincerity of her renunciation should have been adequately guaranteed." But this is not sufficient; Germany must participate in shaping an international organization to ensure lasting peace and disarmament. Neutral states also must have part in negotiating and implementing such a settlement. The entire church membership must become a partnership of prayer and thought and work for a worthy and lasting peace.

The statement ends with the warning that "the final sin is despair of God, or of men for whom Christ died." "It would be treason to our Lord to abandon the effort to enthrone justice and peace in the world."

* * *

Archbishop of Canterbury States Twofold Task

The nation has been reminded once more by the Archbishop of Canterbury of its twofold task: to resist at whatever cost with unflinching courage an outburst of brute force and cruelty; and at the same time to remember that we must not create a desert and call it peace. When the grim war is won, with the same courage the nations must lay the foundations of a truly Christian civilization.

* * *

Notes on Home Affairs

We have still to wait some time for budget day; but with the end of the financial year March 31 we are given the revenue returns for the past year. They are considered satisfactory. The revenue received was £1,049,188,693, an increase of £54,000,000 on the estimate. The expenditure was £1,816,873,000 whereas it was expected to be £1,935,388,000. It will be seen therefore that the chancellor begins his task for the new year with a deficiency £17,000,000 less than he had estimated.

The sudden death of Sir John Gilmour, minister of shipping, is the first loss by death which the government has suffered since the war began. He was a minister who had held many posts including those of secretary of Scotland and home secretary. Mr. Hudson is to be the new minister of shipping.

It is fifty years since Mr. Lloyd George entered Parliament, which will not fail to honor its "father."

EDWARD SHILLITO.

Dr. W. H. Boddy Dies In Minneapolis

Rev. William H. Boddy, minister of Westminister Presbyterian Church, Minneapolis, since 1932, and formerly pastor of First Presbyterian Church, Chicago, died in Minneapolis April 20.

Seek Candidates' Position on Church-State Issue

After adopting a resolution calling the appointment of Myron C. Taylor as ambassador to the pope illegal, the South Ministerium, representing Protestant churches in the south part of Philadelphia, adopted another asking all Pennsylvania candidates for the United States Senate to state their position regarding temporary or permanent diplomatic relations with the Vatican.

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Mission Leaders Study Philippines

Washington Conference Foresees Catastrophe to Islands from Economic Provisions of Independence Law

(Special Correspondence)

WASHINGTON, D. C., April 14.—The Philippine committee of the Foreign Missions Conference of North America closed a five-day consultation here yesterday noon with the statement that Filipinos will attain political independence in 1946 "but it is widely acknowledged that the trade provisions of the independence law will radically and adversely affect the economy of the islands. This economy has been built on the basis of favorable trade relations with the United States. Any serious blow to the economic structure of the Philippines will discredit a great experiment in colonization, set back the promising new life of the commonwealth and discourage the growth of world community." The Philippines are predominantly a Christian land where Protestant ideals have taken deep root and where during four decades democratic institutions and traditions have become acceptable.

Welfare of Islands Imperiled

The conference, convened by the Philippine committee of the Foreign Missions Conference of North America and the Philippine Federation of Evangelical Churches, with offices in Manila, said: "This conference represents mission boards of the Christian church who are deeply concerned for the future welfare of the islands. It urges the organized Christian forces of America to place the weight of their influence behind all elements working for Philippine-American relations based on common justice and the golden rule. It calls on the United States government to enter the trade negotiations of 1944, already authorized by both governments, with a conscious purpose to revise any provision for trade relations after 1946 which seriously threaten the good of the Philippines. Adjustment and not liquidation should be the principle followed.

"The conference urges the mission boards and the churches to endeavor to educate their constituency for the creation of an informed and sympathetic public opinion on this matter."

The Philippine committee is to continue its study of the economic and social conditions in the Philippines with the purpose of determining the policies for boards and churches to adopt, and of informing the American church and public what may be done before July 4, 1946, to protect the Filipino people from the devastating economic catastrophe threatened by the present independence law. In this it will profit by the counsel of such men as Dr. Camilio Osias of the resident commissioner's office in this city and Prof. Lloyd P. Rice of Dartmouth College. The former has devoted the major portion of his mature years to the mastery of the facts in his native land and the latter has been interested in the subject since 1934 when he became chief economic analyst with the United States tariff commission. From June 1938 to Dec. 1939, Professor Rice served as financial adviser to the Philippine government.

Professor Rice presented some facts to the conference to show how severe the economic shock will be when the tariff barriers go up following the coming of independence. For example, 80 per cent of the sugar industry will be cut off at a single stroke. That industry has reached such proportions that a fifth of the world's sugar is now produced in the Philippines. Approximately $260,000,000 is invested in it, 43 per cent of which is Philippine capital. The amount produced annually under the present quota restrictions sells for about $30,000,000. Already, Professor Rice declared, the trade provisions looking toward independence are costing this industry $10,000,000 a year. Well informed Filipinos fear that the business will be totally liquidated when independence becomes effective. Such exports as coconut oil, tobacco, hemp, etc., will also suffer tremendous loss.

Many Mission Boards Represented

The conference was in session from Tuesday evening to Saturday noon and today delegates delivered sermons and addresses on Philippine-American relations in 20 or more Washington pulpits. The meeting was interdenominational and international in character, the 130 delegates representing the Philippine churches and the American missionary boards of the Baptist, the Christian and Missionary Alliance, Disciple, Methodist, Presbyterian, Congregational and United Brethren groups. The Episcopalians and the Seventh-Day Adventists do not belong to the Federation of Evangelical

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HYMNS FOR JUNIOR WORSHIP

Churches in the Philippines nor to the Philippine committee here. No other major American denominations have work in the islands.

A dozen Filipino delegates included Rev. Eusebio M. Manuel, executive secretary of the Philippine Federation, who came from Manila and arrived the day the conference opened; Miss Maria I. Davoan, director of literacy in the federation and secretary of the national Christian Endeavor Union, who has been studying in the Merrill-Palmer School in Detroit since last fall; Rev. Proculo Rodriquez, formerly secretary of the Philippine Committee of Religious Education, and recently acting dean of the College of the Bible in Silliman University; Miss Prinitiva Demandante, a Barbour fellowship medical student in the University of Michigan; Dr. Camilio Osias, one-time assistant director of the bureau of education, president of National University, Philippine assemblyman, resident commissioner in Washington and now counselor to the resident commissioner; Mrs. Camilio Osias, his talented wife; Mr. Pedro Vergara of New York, secretary of the Filipino Student Federation in America; and Rev. Mr. Tierra, pastor of the Brooklyn Filipino Church. Twenty-seven missionaries who have seen recent service in the islands and some of whom came directly to Washington from San Francisco where they landed on April 3 were among the delegates.

The other delegates—pastors, state secretaries, leaders in women's missionary councils, representatives of youth groups and of mission boards and societies—came from 16 states and the District of Columbia.

Union Basis for Missionaries

The gathering was unique in its personnel, selected from both sides of the Pacific, and also in the way preparations were made for it. Studies initiated in the Philippines five years ago looking to the Madras Conference had been amended and revised during the past 12 months by committees of the federation in the islands, supplemented by commissions of the Philippine committee in America and sent to the delegates in advance of the Washington conference. These papers dealt with the Christian task in the light of rural needs, the social and economic environment of the churches, evangelism, training for Christian service and the institutions in which it is conducted, women's work, religious education, the ministry to lepers, medical work in general and cooperation and unity. The twofold purpose of the conference was educative and administrative.

Among the policies decided upon was that of sending missionaries for specialized tasks on a union basis and for providing interdenominationally the funds for non-recurring projects.

E. K. Higdon.

Secretary Ickes Receives Brandeis Medal

Harold L. Ickes, secretary of the interior, was this year's recipient of the Louis D. Brandeis medal, presented annually by the *Jewish Forum* for distinguished humanitarian service. In accepting the medal Secretary Ickes emphasized the indivisibility of liberty. "Neither the peace-loving Jew nor the humanitarian Gentile," he said, "can be safe in his life or secure in his liberties so long as stronger and ruthless groups of men are able to preach hatred and practice violence."

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Dr. Kildare's Strange Case (MGM) Lew Ayres, L. Barrymore, Laraine Day	*Hospital drama.* Young Dr. Kildare takes things into own hands in effort to cure patient whom his rival is accused of having made insane through error in brain operation.	Well acted, but story takes undesirable liberties with medical facts and practices. Series, heretofore excellent, shows decline in quality of story material. *Interesting but improbable.* M
Forgotten Girls (Rep.) Louise Platt, Donald Woods	*Melodrama.* Girl, in prison for crime another committed, is freed by gang. Then, with help of reporter, gang is apprehended.	Far-fetched story, with many brutal situations. Perhaps slight value in showing of admirable methods in women's reformatory. *Sordid, unpleasant.*
It All Came True (Warners) Ann Sheridan, Jeffrey Lynn, H. Bogart	*Gangster comedy.* Hidden by underling in mother's debt-ridden boarding-house, gangster is annoyed by kindness of women there; then is moved by it to give himself up.	Despite excellent comedy scenes and discerning performances, total effect is unbelievable. Bogart in interesting portrayal wins audience sympathy for gangster. Unethical situations. *Interesting but undesirable.*
Johnny Apollo (Fox) Tyrone Power, Lloyd Nolan, Edward Arnold, D. Lamour	*Melodrama.* Son becomes involved with underworld in effort to have father, in prison for embezzlement, set free.	Some good character portrayal, and interesting photography. Plot marred by uncertain motivation, and reality occasionally sacrificed to glamor. *Although overdone in many respects, fairly interesting.* M
The Lion Has Wings (UA) Merle Oberon, R. Richardson	*Propaganda for British air force,* which is shown re-enacting raid on Sylt and, later, defending London from mythical air raid by Germans.	British production, designed to strengthen public's confidence in defense strategy. Portrayal of planes as invariably successful is misleading, but film is probably useful in helping interpret current news from Europe. Story around which film is built infinitesimal. *Remember, it's propaganda.* M, Y
Zanzibar (Univ.) John Craig, Lola Lane, E. Ciannelli	*Adventure-thriller.* A big-game huntress; a typhoon; a shipwreck; a sacred skull; nazi spies; a native uprising; a wild-beast stampede; avolcanic eruption!	Wild, impossible events against weird African background. Played in typical serial-thriller style. If it were not meant to be serious, it would perhaps serve as a satire on all thrillers that have gone before; as it is, merely *ridiculous.*

BEST CURRENT FILMS

For Family: Swiss Family Robinson, The Bluebird, Pinocchio, Young Tom Edison.

For Mature Audience: We Are Not Alone, Gone With the Wind, Dr. Ehrlich's Magic Bullet, Vigil in the Night, Grapes of Wrath, The Shop Around the Corner, Abe Lincoln in Illinois, Of Mice and Men, Rebecca, It's a Date, Lights Out in Europe.

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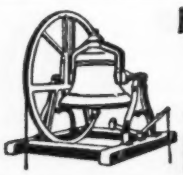

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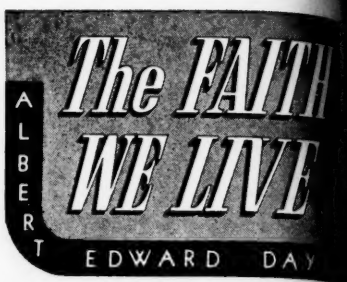

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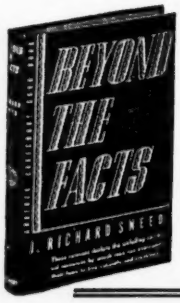

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